

THE
BIBLE-BATTLE.

Or —

The Sacred Art Military.

For the rightly wageing of
warre according to Holy Writ.

Compiled for the vse of all

such valiant *worthies*, and ver-

tuously *Valorous Souldiers*, as v^p.

on all iust occasions be ready to af-

front the Enemies of God, our

King, and Country.

By RIC. BERNARD Rector of
BATCOMBE SOMERSETSHIRE.

IOAB the Generals speech.

*Be of good Courage, and let vs play the
men, for our people, and for the Ci-
ties of our God, and let the Lord doe
that which seemeth him good. 2 Sam.*

10.12.

St. PAULS encouragement.

*Watch ye, stand fast, quit your selves like
men, and be strong. 1 Cor. 16.13.*

Printed for Edward Blackmore at the
Signe of the Angel in Paules Church-yard,

1629.

THE
1812

For the purpose of
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the

Printed for A. and B. at the
sign of the Angel in Paul's Church-yard



TO THE MOST
HIGH AND MIGH-
TY MONARCH CHARLES

*King of Great Brittain,
France and Ireland, De-
fender of the Faith.*

Puissant Prince.



STRONG be
Your *Armes*,
and victorious
Your *Armies*,
the Lord of
Hosts be with You, and the
mighty God of *Jacob* Your
Refuge.

¶ 2

That

The Epistle

That foretolde by *Christ* is now verified : a noise there is of warres, and a rumour of warres : *Nation* riseth against *Nation*, and *Kingdome* against *Kingdome*: and now, as *John* saw in the vision, is the *Holy Citty* trodden vnder foote. It must be so for a time. On they goe, & haue prevailed: but yet there is hope, if we warre aright. The great *Man of warre* (as *Moses* calleth him) hath directed vs in the *Bible*. bat- tells; vsfull I hope, for these times : but yet I leaue this to Your Majesties Heroicall wilddome to iudge. Into me
thod

Dedicatorie.

thod and order I haue collected them : and am bolde in all humility of heart to present them to Your Sacred Person. Your Highnesse the Saints looke vnto for safeguard. The poore distressed Churches cry aloud for help. Is not their habitation become *Aceldama*, the field of blood ? Many Valorous Courages doe attend the opportunity of time; many valiant *Martialists* expect direction, and all hearken after but onely a word of command. Disconsolate Princes craue aide: Religion it selfe saith to her Defender, let forward. The
¶ 3 hearts

The Epistle

hearts of the people, readie
with purse, I hope, will ap-
peare, as now they pray, ge-
nerally for the *Churches* safe-
tie.

Stand therefore (ô King) in
the *Forefront* of the *Lords*
Battailes; though not in per-
son, yet in the power of Your
Might, to suppress the inso-
lencie of high hearted *Ene-*
mies. And the strong arme of
the *Subduer of Hosts* be with
you, that this great name of
Charles the First, amongst our
famous *Kings*, may become
renowned by wisdom and
piety, Prowesse and Victo-
ry, throughout the *Christian*
world.

Dedicatorie.

world. This be the prayer of
all faithfull Subiects, and e-
ver mine.

**Your Maiesties humble and
and most loyally devoted
Subiect and Servant :**

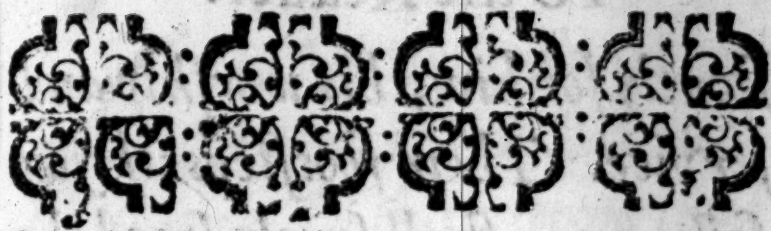
RICHARD BERNARD.

TO

TO THE
MAGNANIMOUSLY
HEARTED READER,
to every heroicke spirit, of wor-
thy Resolution, and whosoever
is generously affected to Milita-
ry Profession, and well deser-
ving the name of a Soul-
dier, and place in so
honourable an
employment.

Wisdom, valour and victo-
rie attend ever their service
for God, for Religion, for
his Church, for their
King and Country.

Amen.



Noble Worthies



OW is the time
to shew wisdom
and courage, for
acclamatur v-
biq; ad bellū:

yet to rush vnadvisedly into
Battaile, is not the way for vi-
ctory. I here in my labour doe
not so undertake to prescribe
Rules, as to write an History
of Holy Warres. Here is a
Patterne from Gods people, who
fought many set Battailles, and
commonly got the day; for God
was with them. They stood out
stoutly

To the Reader.

stoutly for him, his worship and service. Their footsteps if you follow, you shall surely speed the better. Let none say that this Treatise will not suite well to these times. For the true differences are not many heretofore and now in the Universall Course Military. But whatsoever the differences be therein my principall aime in the Use of Armes is to bring into the Campe the Practise of Piety. For the ill (though an overtrue saying) hath beene, Rara fides, pictasq; viris qui castra sequuntur. These seeming exiled Vertues I desire to be welcomed amongst you Valiant Worthies;

To the Reader.

thies; and Vices sent packing from e^{very} true Souldier with detestation. To this purpose tend my endeavours with full current. To follow this Streame is to make your Armies strong, and your selues victorious.

And here I haue a Suite to you (ô you Sonnes of Valour) In going forth, consider what you be, against whom you fight, and for what. Remember that Great Brittain is inferiour to no Nation; and that by the prowesse and valour of English and Scots, glorious victories haue beene obtained. You cannot you may not forget the valiant acts of Generall No-
rice

To the Reader.

rice in the Low Countries; of the worthily honoured Lord Grey in Ireland, of the never dying Names of Drake, Furber, & Hawkins, of the right famous Earle of Essex, of the deservedly eternized Veres, of the invincible-spirited Greenfield, of the noble Cicill, with many others worthy of an everlasting Name: Be courageous still, and cease not to uphold the renowne of this our Name and Nation.

Weigh your Enemies. They prosper you will say; oh that our Sinne & Slacknesse were not the cause. Their successe is but now of late, consider you
the

To the Reader.

the former times; stay and wonder at our incredible victories: we may yet hope well, if we would do well for our selues. They are in their height of Pride, and their downefall is neere: Courage then, and expect the issue.

Our cause is iust, though God please a while to afflict vs. Set the worth of our Religion before your eyes: Its the truth of the eternall God. The Scriptures command it; and thereby our consciences bound, doe tie vs vnto it. It hath beene confirmed by the blood of Martyrs, Reverend Bishops, and godlie Divines, learned Lawyers,

To the Reader.

yers, and innumerable others. Our Kings haue established it; good Lawes are inacted for it; peaceably we haue enioyed it: Miraculous deliverances we haue had, since we professed it. And what still maintaines it? Power or Policie of man? No, no such thing; but the hand of the Almighty. Who it was that delivered vs from the intended Invasion; who it was that prevented the hellish Powder-plot; who it was that freed vs from the many Treacheries and Treasons practised against vs.

Remember these things
(ô yee true hearted English)
stand

To the Reader.

stand ye (ye Valerous Minds)
closse to the cause of God. Fight
under his Banner against
these Enemies of our Faith,
our King, and Kingdome:
goe on so, and prosper; and the
Arme of Iesus strengthen you.

Doe not marvaile (Honou-
rable & honoured Martialists)
that I, Vnus de multis in
ter Obscuros, & not de mag-
nis inter Notos, should thus
presume to speake vnto you. I
hope you will rather consider the
worth of the matter, then weigh
the defects of the man. Neither
let me be blamed, that being by
profession Vir Pacis, Minister
Ecclesiæ Anglicanæ, should
thus

To the Reader.

thus thrust my selfe into Campum Martis. The Sacred Bible, my daily studie, gaue mee the grounds; my delight in Histories of this subiect enlarged my meditations. That I finde in holy Writ, I thinke I may write of: Hoc instituto meo alienum esse non putavi. The Priests of God went out with the Lords Hosts in former times, and that by his appointment. Iohn the Baptist spake vnto Souldiers; they asked him what they should doe; and he ad-vised them in some things. I haue laboured for your good, bonâ saltem intentione: I pray my endeavour may not be recko-

To the Reader.

*reckoned minoris pretii, quia
ego Minister. The worth of a
true Souldier I haue ever ho-
noured; I prize at an high rate
a Man of valour; and hee well
deserues it. I wish ex animo
that illustrious eminency may e-
uer attend him, that is by ver-
tue Valiant.*

*I doubt not therefore, but
that this Work, from the work
(not hitherto published by any)
will be fauourably accepted of
you. That if it make you not
Souldiers according to Men,
(because perhaps more you know
already by practise and experi-
ence) yet am I sure it may make
you Vertuously Valiant, and
Good*

To the Reader.

Good men according to God.
And being so, then, though you
die here in Battell, you may
hereafter live in blessednesse:
Which I heartily wish you may
attaine unto, there to triumph
for ever.

Yours in his prayer, and
at command in all Chri-
stian Services,

RICH: BERNARD.



The Contents of every
Chapter in this
Booke.

CHAP. I.



*Of the excellency of
the Historie of the
warres in Holy
writ.*

CHAP. II.

Of the warres of God with man.

CHAP. III.

*Of the warres of man with men, and
of the lawfulnessse of such warres.*

CHAP. IV.

*Of the honourable calling and em-
ployment of a right Souldier.*

CHAR.

CHAP. V.

*Of the iust causes and true grounds
of making warre.*

CHAP. VI.

Of necessary warre.

CHAP. VII.

*Of the chiefe Authority moving to
warre, and of Kings going out
with their Hosts.*

CHAP. VIII.

Of Prest men, and Voluntaries.

CHAP. IX.

*Of the mustering and choice of Soul-
diers.*

CHAP. X.

*Of the Armes in old times, the view
of them, and of the exercise before
Souldiers goe to warre.*

CHAP. XII.

*Of the Generall over the whole Ar-
mie.*

CHAP. XIII.

Of Counsell for Warre.

CHAP.

CHAP. XIV.

Of the disciplining of an Armie, and orderly government thereof.

CHAP. XV.

Of the evils to bee avoided in a Campe, and to be punished.

CHAP. XVI.

Of a convenient Army, and of necessities prepared aforehand to maintaine the same.

CHAP. XVII.

Of meanes abroad to be used before the warre begin.

CHAP. XVIII.

Of the religious preparation before the Army march.

CHAP. XIX.

Of laying good grounds aforehand to speede well, and of a peaceable and lawfull proceeding against such an Enemy.

CHAP. XX.

Of marching forward and encamping.

CHAP.

CHAP. XXI.

Of ordering an Host in drawing neere to an Enemie, and what is to be done and considered of before the ioyning of Battell.

CHAP. XXII.

Of many things to further the successe in the Battell.

CHAP. XXIII.

Of such lets & impediments as are to be avoided and prevented which may either overthrow the attempt, or hinder the successe.

CHAP. XXIV.

Of going forth and ioyning Battell.

CHAP. XXV.

Of that which is to be done in fighting.

CHAP. XXVI.

Of the meanes how to haue such men as be valiant, and of good courage, in the field.

CHAP. XXVII.

CHAP. XXVII.

Of the meanes how to make the basest Spirits and Cowards in Battell to stand to it, or if they doe flie away, how to make some use thereof, as some haue wisely done.

CHAP. XXVIII.

Of getting fully the Victory, when the Enemy is in part subdued.

CHAP. XXIX.

Of using religiously the Victory.

CHAP. XXX.

Of the Generals carriage towards the persons conquered, and towards their Country, when he hath obtained a full Victorie.

CHAP. XXXI.

Of the Generalls carriage towards his owne Army, State, and Countrey.

CHAP. XXXII.

Of some things concerning those that be vanquished, and how they should demean themselves.

CHAP. XXVII.

Of the manner in which the
left spirit and corners in the
all to have it, or if they do
any more to the same of the
of a few more of the same.

CHAP. XXVIII.

Of getting the right of the
the same in the same way.

CHAP. XXIX.

Of getting the right of the
CHAP. XXX.

Of the same in the same way
properly conducted, and towards
the same, in the same way
in the same way.

CHAP. XXXI.

Of the same in the same way
his own state, and con-
and.

CHAP. XXXII.

Of some things concerning the
that be very good, and how they
should be done in the same way.



CHAP. I.

*Of the excellencie of the Historie
of warres in Holy writt.*



Most that delight to
reade, or almost all,
so delighted, do spend
their time in peruse-
sing over humane sto-
ries, and do highly extoll the histo-
ries of the warres of *Heathen Com-
manders*, as o great *Alexander*, of
Julius Caesar, of *Pirrhys* the Epitote,
of *Hanniball* the *Carthaginean*, of *Sci-
pio Africanus*, and many other praiſe
worthy Cheistaines in warre: but
doe lightly price the Scriptures Hi-
storie of warres, the right art mili-
tarie indeed, which was command-
ed to bee penned by that great man
of warre, (as *Moses* stileth him) the

Exod: 15.

A

whose

2 The Bible-battells.

whose name is *the Lord of Hosts.*

And yet this Sacreed story surpasseth al other, and is aboue them to be commended for many things ; as first for the vndoubted truth in all and every thing therein delivered.

2. For the antiquitie thereof before all other extant in the whole world.

3. For the great authority thereof, diuine and heavenly. 4. For the short and pithy relations. 5. For

such admirable things as be therein recorded, not else where to be found. If withall the certainerie of such things be considered ; as

I. The Lords most valiant and religious General, never to be matched for fame and glorie. Who can compare with *Iosua*, judged to bee one of the Nyne Worthies ? Who can match with some of the Iudges, as *Shamgar*, who slew 600 men with an Oxe goad, or *Sampson*, that slew 1000 with the jaw bone of an Asse *Judg. 3. 31.* Or who can compare with *David* the King, another of the Nyne Worthies, for wisdom, valour and piety, ? Or who hath ex

The Bible-battells. 3

called a third of the nyne worthies,
Judas Machabeus for courage, for
magnanimitie of spirit, and vndaun-
tednesse of heart?

II The Captaines and worthies
as *David* had, who among the Hea-
then like *Adino*, that in one battell
flew 800 men with his owne hand?
Who could breake thorow an whole
host of armed men, as did only three
of *Dauids* worthies to fetch some
water for *David* to drinke? Then
worthy Acts are recorded in the 2.
Sam. cap: 23. and 1:11. whereto I re-
fer the Reader, as not to be paralleld
among the true histories of any Hea-
then or Christian.

III The set Battels therein men-
tioned, in number found 37; what
one Historie hath the like number
in so compendious a relation?

IV The huge Armies set downe:
The Armie which *Gideon* fought
which was very great, for then aboue
120000 were slaine: The Army of
Israel against *Beniamin*, was 400000:
The Army of the *Phylistins* at one
time was 30000 Charets, 6000 hors-
men

4 The Bible-battells.

men, and footmen as the sand for multitude; *Sauls* first host, which he levied against the *Ammonites*, was 330000: *Amaziah* against *Edom* had 300000: *Shishake* the King of *Egypt* came against *Judah* in *Rehoboams* dayes with 1200 Charets, 60000, horlemen, and footmen without number, *Ieroboam* & *Abijah* brought into the feild at one time 1200000, the one 800000, the other 400000: *Zerah* the *Ethiopian* came against *Asa* with 1000000, and *Asa* mett him with 580000, so there was that day in the feild fiteene hundred & four-score thousand men to fight, striving who should overcome, and be victorious: Greater armies I never read nor heard of in any Historie, save only that of *Xerxes* the *Persian*, and that of *Tamberlain*, and *Baizer* the *Turke* and *Tartar*, if the relation of the numbers be true, as we are sure these all be.

V. The storie is rare, In respect of the incredible slaughters in those dayes in one foughten feild: *Gedeon* in his warrs did sleigh of the enemyes

120000;

The Bible-battells. 5

120000; *David* slew 40000 horse-^{2 Sa 10. 18}
men in the *Syrian* hoast, with their
Generall, and the men also of 700:^{2 Ch 3 17.}
Charets in one battell; *Ieroboam* lost
500000 chosen men in his fightings
against *Abijah*: *Abab* slew of *Benhadads* Army 100000, besides 27000^{1 K 20 29}
that perished by the fall of a wall, and 30.
Fekah King of *Israell* destroyed in^{2 Ch 28.}
one day of the men of *Iudah*, 120000
and tooke captive 200000 prisoners.^{6, 8.}

VI. In regard of the most strange
and unheard of victories; some mira-
culous, as when God sett the sword
of the enemyes of his people against
their owne selues to slaughter and
kill one another; as hee did the *Mi-
dianits* and *Amalakits*, so the *Philisti-
ans* and likewise the *Moabites*, and^{Iudg. 7. 22}
Edomites and *Ammonites*, when they
came against *Iudah*. Some other^{1 Sa. 14 20}
though not such, yet so prosperous
by Gods protection and ayding po-
wer to overcome, as the like is no^{2 Ch 20.}
where recorded, to omit the victo-
ries of *Iosua* against *Og*, against *Sihon*,
against all the Kings of *Canaan*, the
A 3 victories

6 The Bible. battells.

Judg. 1.

victories of *Iudab*, of *Ehud*, *Baruk*, *Iephie*, of *Saul*, of *David*, *Asa*, *Ahab*, *Amaziah* and others. I will mention but that one levied host of *Israell* in number 12000 only, which went out against *Midian*; and slew five

Num. 71.5

8.10.32.

35.50

Vers 49.

Kings, burnt all their Citties, and goodly Castells with fire, and tooke prisoners 32000 persons; brought away for bootie and spoyle, besides Jewels of gold, chaines, braceletes, rings, earings, and tablettis, 675000 sheepe, 72000 beeues, and 61000 Asses; and yet lost not one man in obteyning this victorie.

VII. To these former may be added, the great number of the valiant and matchlesse men, not in any Nation vnder heaven to bee found, at one time so many as was there. There came to *David* to make him King at once 1222, Captaines, and with them in number altogether 339300, all men of warre very many thousands of them commended to be famous, nightie men of valour, expert in warr, able to keepe ranke and to sett the Battell in aray. Be

1 Ch. 12.

28.32.34.

side

The Bible-battells. 7

sides these, there were in valour peere-
lesse, all the 37 worthies of *David*,
with many other mighty men, such
as could vse both the right, and left ^{2 Sa. 2. 27.}
hand, for hurling stones and shooting ^{1 Ch. 11,}
arrowes out of a bowe, yea men of ^{& 12.}

might, fit for warre, that could han-
dle sheild and buckler, whose faces
were like the faces of Lyons, and as
swift as the Roes vpon the moun-
taines. Afterwards when *David* was
settled, and *Ioab* commaunded to
number the people throughout the
12 Tribes, besides *Levy* and *Benia-
min*, there were found 1570000 men
that drewe sword: and yet that Na-
tion was not aboue 200 miles long,
and 50 miles broad, not neere the
halfe of *England* by much. Yea when
the Tribes were divided, and onely
Iudab & *Beniamin* made a kingdome,
as much perhaps, as two or three
of the lesser shires of *England*, yet
could *Abiiah* raise vp of cholen men
400000; *Asa* had an army of 580000
all mighty men of valour; to say no-
thing of *Amaziah* his host of 300000
nor of the 2600 chiefe of the Fa-

8 *The Bible-battells.*

2 Ch, 17

thers very valiant men, vnder who was an army of 307500 which made warr with mightie power to helpe King *Vzziah* against the enemy. In the raigne of *Iehosaphat* was an host of 1160000 men, mightie men of valour. Of what Nation so little hath been, or can be the like truely spoken?

Lastly, the Nation was ever in military exercise by reason of continuall warres at home or abroad; In the dayes of *Iosua*, of the *Iudges*, of *Samle* and *Dauid*, after the peaceable dayes of *Salomon*, *Israel* & *Iudah* being divided, then began warres, and almost perpetuall betweene the two kingdomes, besides the warrs of forraigne Enemyes, the *Egyptians*, *Moabits*, *Ammonites*, *Edomites*, *Philistims*, *Ethiopians*, *Sirians*, *Assirians*, and *Babylonians*, vntill both kingdomes perished, and were led away captiue: So as this people could not be but good soulders, for number many, in skill by dayly vse exquisite, in valour incomparable, in braue leaders, cheife Captaines and commanders,
not

not to bee matched. And therefore why may not much art of Souldiary and military knowledge be collected hence at least in many maine points, as well, yea why not better, then from other humaine writers? Seeing the relations are most true, matter to worke vpon plentifully administered, the warrant from God, the examples from the people of God, which being set for examples before them, will put souldiers in minde of the wayes of God, to moue them to seeke helpe and ayd of God, as those did against their enemyes, when we goe out to batte'l.

The II. CHAP.

Of the warrs of God with man.

Warre is the opposite to peace, and is by the Prophet called evil; being the fruite of sinne, the punishment for sinne, yea so fearefull, as *David* Esa, 45, 7
Lev, 26, 25

A 5 once

10 The Bible-battells.

2 sam. 24. once put to his choice, desired rather the pestilence, then the sword of an enemy: It bringeth with it for the most part innumerable evils, even as well to the Conquerours, as to the Conquered.

This warr is either of God with man, or of man with man: before I speake of the latter, I thinke it very fit to say something of the former in the first place; that men may consider of another kind of warre, then usually they dream of.

God hath warre with man, yea he hath some where sworne, that with some sorts, hee will haue warre from one generation to another, even for ever; there is no peace to the wicked; God therefore is pleased to be called *vir belli* a man of warre, the *Chaldee* expresseth the title thus, *the Lord and victour of warres*; he causeth warres, and maketh an end of them, at his owne will.

Hence it is, that he is sayd to be armed, *Esay 59. 17.* and to haue his Armourie, which he openeth, that hee bringeth forth the weapons of his indignation.

dignation, the *Chariots* and *horse*,
the *Army* and *power*, that he rideth
vpon horses and charets, that he *mu-*
stretb his host, and *marcheth* against
his enemies, with assured victory :
for he hath power to help himselfe,
and to cast downe such as will resist
him, his counsell doth ever stand ;
what he purposeth, that he can bring
to passe, and he will doe all his plea-
sure : for hee is strong and mightie,
even the Lord mighty in battell.

Hof. 2. 13.
Ier. 50. 25.
Esai. 43. 17
Hab. 3. 2.
Iudg. 4.
Esay 13. 4.
2 Ch. 25. 8
Esay 46.
Io. 11.
Ps. 24. 8.

Therefore hath hee the title of
King of Kings, of *King of glory* and the
Lord of Hosts, a name given him by
Esai and *Ieremie*, aboue an hundred
times, and mentioned in the old Te-
stament aboue 240. times, so did the
Lord, in those times, (if I may so say)
giue himselfe to warres and thereby
vexed the Nations and destroyed
them for their sinnes.

2 Ch. 15. 6

Now Gods host or army is either
more *generall* or more *speciall*. The
more *generall*, consists of *four* *Regi-*
ments. The two first fall vpon his e-
nemies covertly, sodainely and at
vnawares; but the other openly in
the

12 The Bible-battells.

the view of the eye.

Gen 32.2. The first is of good Angells, cal-
 Luk.2 13. led for the great numbers, Gods host
 2 K. 19 37 for their quality heavenly souldiers,
 2 Ch 32.21 of which (such is their power) even
 one was able to slay, in one night,
 185000. and amonge then all the
 mighty men of valour, leaders, and
 Captaines, in the campe of the *Assi-
 rians*.

Pf 78.49. The *Second Regiment* is of bad *An-
 gels*, with which hee plagued the
 Iud 9. *Egyptians*, amonge whom he sent
 these wicked & evill spirits. By one
 2 Ch. 29. of these he vexed and set at odds *A-
 23. bimilech* and the *Sichemites* to seeke
 1 Sam. 14. by a furious and bloudy rage the vt-
 20. ter ruine, and destruction of one a-
 nother: And by these it is very
 Iud. 7. 22. like, he wrought the deaths of great
 Armies, when they slew one ano-
 ther, the Lord setting euery mans
 sword against his owne fellow,
 throughout the host.

The *third* is of all other his crea-
 tures, except man, this is a very
 mighty strong and vnresistable Ar-
 mie: with these hee goeth forth in
 battell;

battell; He set the starres in their
 courses to fight against *Sisera*: with
 thunder, lightning, raigne and haile
 mingled with fire, he set vpon the
 Egyptians: with great stones from
 heauen hee slew the *Canianites*,
 which hailestones he reserueth in his
 treasury against the time of warre,
 with bl sting windes, with fire, with
 Earthquakes he consumeth, ouer-
 throweth and deuoureth vp his ene-
 mies: He shooteth out his arrowes,
 hot thunderbolts: with these hee
 smites them through; yea saith the
 Prophet, with thunder, earthquake,
 great noyse of storme and tempest,
 with the flame of deuouring fire he
 will rise vp against them; and shew
 the lighting downe of his arme, in
 the indignation of his anger, with
 scattering and tempest and haile-
 stones. Hee commeth foorth with
 his great hosts, as *Ioel* calleth them
 Canker-wormes, locusts, Cater-pil-
 lers, and palmer-wormes: He ar-
 meth the teeth of the beasts and
 Lyons to fight for him, and vseth
 the poyson of ierpents to vex and
 slay

Exo. 9. 23,
24. 34.

1 Sa 7. 10.
Ios 10, 11.
Psal. 11. 6.

Iob 38. 22
23.

Amos 4. 9.
Hag. 2. 8.
Num. 16.

35. 31, 32.
1 Sa. 14, 15

Pf. 18. 14.

Esa. 29. 6.

& 30. 30.

Ioel 2. 25.

2 Kin. 17.

Deu. 32. 24

14. *The Bible-battells.*

Ios 24. 12. slay his enemies. Hee sendeth out
Exod. 8. frogges, flyes, and very lice to plague
 his enemies, and hornets to driue
 them away before him; so as he wan-
 teth no meanes to annoy, no po-
 wer to worke the destruction of
 such as hee shall arme himsele a-
 gainst.

Ioel 2. 11. The *fourth Regiment* is of men out
Esa. 10. 5. of his Church; these are his armie
Se 13. 4, 5. or campe, as they be teamed, as also
 the weapons of his indignation.
 These he calleth forth and mustereth
 them; ouer whom he hath appoin-
 ted his generalls, as once ouer the
Ier. 25. 9. *Babylonians* his Lieutenant and ser-
Esa. 45. 1, uant *Nebuchadnezzar*, and ouer his
23. host of *Medes* and *Persians* his Lie-
 tenant and annoynted *Cyrus*.

These his armies of men hee im-
 ployeth diuersly as he pleaseth;
 Sometimes seuerall Nations of them
 one against another, as the *Babyloni-
 ans* against the *Assyrians*, *Egyptians*,
 and other Countries: the *Medes* and
Persians against these, the *Grecians*
 against them, and the *Romans* against
 all: So hee armes the *Turke* against
 the

The Bibell-battel's. 15

the *Persians*, and so to fight one against another: for when Nations rise against Nations, and Cities against Cities, Gods hand it is that vexeth them, saith a Prophet.

Sometime hee letteth them agree together, euen seuerall Nations and Kings, to gather together against the Church, and then sends an ill spirit among them to fall together by the eares one with another, and vterly to destroy one another, as the *Moabites*, *Ammonites* and *Edomites* did. 1 Ch. 15. 6.
1 Ch. 20.
23.

Sometime the Armie of one and the same Nation he sets at oddes, and the sword of euery man against his owne fellow, as fell out in the great host of the *Philistims*, and those enemies against which *Gideon* went forth. 1 Sam. 14.
20.
Iud. 7. 22.

But this his host he doth not thus onely imploy one against another, their owne selues, but he vseth them against his owne people, as appeareth by many examples in sacred storie; Note this, and heerein consider.

1. That:

16 The Bible-battells.

Ioel 3.11.

Ren. 16.16

Ioel 3.2.

Iud. 4.7.

1. That though these enemies seeme to come of their owne accord, or are gathered together by ill instruments, such as the vncleane spirits like frogs be in *Ren. 16. 14.* or by the diuell set on as Gog and Magog. *Ren. 20. 8.* yet know wee must, that God also gathereth them together, where and whither he will. He did draw *Sisera* with his Charets and multitude to come forth to the riuer *Kishon*; Gods hand (though the enemy thinkes not so) is in their conduction.

Esa. 13.4

2. The number of the enemy is not at their own will to come forth, but the Lord numbereth and mustereth them, and so knoweth, to a man, how many hee sendeth forth against his people.

3. These enemies of his Church, yet his host, he gathereth together, he numbrell and mustereth them, and bringeth them out against his people, for seuerall ends.

Sometime onely to terrifie his people to make them feare before him to humble themselves with fasting

sing and prayer, which being performed, he will set himselfe against those their enemies, and destroy them, as hee did the three Nations which came against *Iehosopha*: and as he did the proud *Spaniards* in their great Armado comming against *Queene Elizabeth* in the yeere 88. to their owne shame, and the confusion of their conceited inuincible power. 2 Ch. 20.

Sometime its to giue his people some glorious victory ouer their Enemies, to let them see his power, mercy, and preservation of them, to stirre them vp to a more zealous service of him, as he did in the dayes of *Asa*, when the dreadfull host of *Zerah* the *Ethiopian* his tenne hundred thousand came against *Iudah*, and were vitterly discomfited. 2 Ch. 14.

Often the Lord hath hardened these enemies hearts against his people, that those enemies might be overthrowne; so he hardened *Pharaoh* and his Egyptians to follow after *Israel*, that he might drowne them in the sea: So delt he with *Og*, and *Sibon*, Exo: 14.
Num. 21.
Ios. 11. 19,
20.

18 The Bible-battells.

2 Sam 5. &
8. 10,

bon, and withall the King of Canaan, that his people might vitterly destroy them. Inlike sort hee dealt with *Dauids* enemies who made war with him, but to their owne ruine and ouerthrow, and to the infinite enriching of *Dauid* and his people the Israelites.

Isa. 10. 6,

But some other time he gathereth these Enemies to this end, that they may indeede afflict and punish his owne people, yea to rule ouer them, making them to serue with rigour, cruelty and great contempt; Thus he sent out the King of *Assyria*, and gaue him a charge to take the spoyle, and the prey; yea and to tread them downe like the mire in the streetes.

Yet obserue in this hand of God.

Jud. 3. 8. &
4. 2. & 3:
3. 12.
Leu. 26 36
37.

1. That the Enemies preuailling against the Lords people, as from God himselfe: He selleth them into the enemies hands, he strengthneth the enemies to get the victorie, and if people be weake, fearfull, fly away, be overcome & spoyled, it is he that doth

both it; He turneth backe the weapons of warre in their hand, it is hee that giueth *Iacob* to the spoyle, and *Israel* to robbers, for hee fighteth sometimes against them with an outstretched hand and a strong arme, in anger, furie, and in great wrath.

Ier. 21:4.
Esa 42:24.
Ier. 21:5.

2. That all this happeneth for sin; because his people rebell and vex his spirit, doe euill in his sight, and will not obey nor hearken to his commandements. For Idolatry and despising Gods message by his Prophet was *Amaziah* ouerthrowne in battell: *Rehoboam* for his Idolatry was spoyled by *Shishake* King of Egypt; for *Ioash* his Apostacie and his murder of *Zacharias* was a very great host deliuered by God into the hands of the *Sirians* a small company; For his wickednesse was *Ahab* brought low, and at length *Isidab* led into captiuity by *Nebuchadnezzar*.

Esa. 63. 10
Iud. 3. 12.
Leu. 26. 14
15, with v,
17, 36, 37.

Esa. 42. 34.
2 Ch: 25.
& 13.
2 Ch: 24. 24

3. That although the Enemies be thus the rod of Gods anger, and his indignation, the very staffe in his hands to punish his people, for their hypo-

Esa. 10. 5.

20 *The Bible-battells.*

hypocriticall seruice; but not to destroy them vtterly: yet because the enemies thinke not this, that they
Esaï 10. 13. are onely Gods rod and staffe; nor that their power is from him, because his people haue sinned; but are proud, glorying in their owne wisdom and strength, and intend in their hearts to destroy the Lords inheritance, he will at length turne his wrath vpon them.

For marke what the Lord saith by his Prophet, when the Lord hath performed his whole worke vpon
Verf. 12. 16 Mount Sion, and on Ierusalem hee
17, 24, 27. will punish the fruit of the stout heart of the King of Assyria, and the glory of his high lookes: And this is Gods manner of dealing, when he hath humbled his people, then to bring vpon their enemies a day of vengeance, and a time of recompence as he did vpon the Assyrians
Ier. 50. 17,
18, 25, &
51. 11. first, and next vpon the Babylonians
Amos 1. 3, 6
9, 11, 13. for their mercilesse cruelty against his people.

The Lord now afflicteth heavily his Church, her enemies preuaile mightily,

The Bible-battells. 21

mightily, and thinke to deuoure her
vp: false friends yndermine her wals,
open enemies assault her and tread
her vnder foot in many places; but
when God hath performed his
whole worke, he will take his time
to gather them together to their de-
struction, and this he foretelleth vs Ioc. 3. 2. 13
plainely in *Reu.* 16. & 19. & 20. In
the meane space, let vs humble our
selues vnder his mighty hand; bee
warned by our former great losses,
by our breth:ens calamities, by the
signes from heauen, by the extraor-
dinary stormes and tempests, winter
thunder and lightning so often and
vnusall, by plagues and other pu-
rishments fallen vpon vs; and if we
turne and repent, then let vs belecue,
and wait with patience, yea then
hearken what is said, stand still let vs
not feare, but behold the saluation
of the Lord which he will shew vnto
vs, undoubtedly in that day; Amen.
And thus for the generall hosts of
God, and the armies of his power
in heauen and in earth.

Now the other more *speciall host*,
of

22 The Bible-battells.

Exo. 12. 41
51 & 14.
20. & 23.
18 & 14. 2.
& 15. 27.
Num. 11.
30. & 16.

Ios. 5. 13.
Exo. 13. 21.
& 14. 19.
Pf. 77. 20.
Esa. 63. 12.
Deut. 33. 5
Pf. 18. 32.
34. 38. &
144. 1.

of this Lord God of Hosts is his *trained souldiers*, the Armie which hee hath in his Church for defence thereof, or to send out against their enemies, and his also for their sakes. This Armie was the Israelites coming out of Egypt which are called *Gods host* and *Campe* who went *vp barnessed*; their resting places were called *encampings*, and their lodging was in *Tents*; The Lord caused a *muster* of them and to be numbered, and found among them to bee 603550 able men to draw sword all that were 20. yeers old and vpward. Hee set them in order in marching, and appointed them *standards* and the severall armies to attend the same. This host was the host of God, Christ their Prince and their Conductor: His Lieutenant generall *Moses*, who was as a King among them. After *Moses* he set vp *Iosua* to be generally, after him *Iudges*, then *Saul*, and *David* the King, whom the Lord girded with strength to the battell, reaching his hands to warre, and his fingers to fight, so as by hee could by his

armes

The Bible-battells. 23

armes breake a bow of Steele. Thus he trained him vp to fight his battells

This Army of his people is called the host of the living God, and the Lords host, with this he taketh part, and for it fighteth as a Lyon; with this he goeth to fight against his enemies; for the battell is not theirs but the Lords; and therefore the Lord was for them, to giue them many glorious and incredible victories ouer their enemies.

And as the Lord was glorified in victories by these, so will he assuredly be now also for his Church in his owne good time. For albeit the beast must warre with the Saints, and for a time ouercome, *Rev. 11. 2. & 13. 7.* yet at length shall the lambe with his elect, called, and faithfull preuaile, *Rev. 17. 14.* He shall ride vpon the white horse with many crownes vpon his head, the armies of heauen also following on white horses, as triumphing ouer all their enemies, for he is the King of Kings, and Lord of Lords; And thus of the warres of God with man,

CHAP.

The III. Chap.

*Of the warres of man with man,
and of the lawfulnessse
of such warres.*

Warre is the contenti-
on betweene Princes
or States by armes or
force of men, vnder order and good
gouernment to obtaine victory, and
for the conquering and subduing of
the Dominions, bodies and goods of
one another, to liue the better af-
terwards in peace and honour. For
saith a Father, the true seruants of
God make warres, that the wicked
may be restrained, and good men be
releued.

*S. Aug. ad
Bonifac.*

Warre vpon iust cause vndertaken
is vndoubtedly lawfull: And this
necessary to be knowne and bele-
ued of all that vndertake warres. For
there is nothing more for encourage-
ment

The Bible-battells. 25

ment in any action then to haue conscience satisfied in the lawfulness thereof.

Some, as the Anabaptists, hold it not lawfull for Christians vnder the Gospell to make warre; but such are but dreamers; for

1. God is pleased to be called *Exo. 15.*
man of Warre; now he neuer admit-
teth a title of a thing vnlawfull.

2. He hath giuen commandement
to his people sometimes to fight:
Numbers 31. 3. 1. Sam. 15. 3. Deut.
2. 24.

3. Hee made lawes for direction
to them, when they went to warre,
Deut. 20. 10. 15.

4. Holy men of eminent place
and graces haue made warre, as did
Abraham, Iosua, David, and o- *Gen. 14.*
thers.

5. God would send his spirit vpon
them to encourage them to the
warre, as he did vpon *Gideon, Ehud,*
Sampson, as we may read in the book
of *Iudges.*

6. God raised vp some Prophets
to comfort, and set forward his peo-

B

ple

46 The Bible-battells.

Jud. 4.
2 Ch. 20.
14, 15.

ple to warre; thus he mooued *Deborah* to call *Barak* into the warres: and *Iahaziel* to encourage *Judah* to goe against their enemies.

Ps. 144. 1.
& 18, 39,
40.

7. God taught *David* to play the part of a valiant Captaine and souldier; he made his hands *to warre*, and his fingers *to fight*, and made his arme strong to draw a bow of Steele, as before is shewed; for which *David* rendered thanks to him: yea *David* often consulted with God aforehand and had answer from God, with promise to giue him victorie in battell before he went out, which he would not haue afforded him in an action sinfull and vnlawfull to be done.

2 Sa. 5. 19.
23.

1 Ch. 5.
20.

8. In Battell, when his people rested vpon him, and cryed to him, he did helpe them and made them Conquerours.

2 Ch. 20.
1 Cr. 4. 8 10.

Lastly, war against Gods enemies, and the battle fought against them, is called *the Lords battle*, and his work which they do, which God so alloweth of, as he denounceth a curse against them that shall doe it deceitfully or negligently.

Thu

Thus we see what warrant warre hath from the Lord of Hosts in the old Testament. But they will grant this to be so in that time, for then God shewed himselfe a man of warr, and was as it were delighted with the title of Lord God of hosts so often giuen to him, and seldome hardly once the name of the God of peace.

But in the new Testament the case *Iam. 5. 4.* is otherwise, for hee is but once or twice at most called there the Lord of Hosts, more often *the God of peace*: wee be now vnder the Lord Iesus the Prince of peace, and doe professe the Gospell, the word of peace, which should mooue all Christians to liue in peace and haue waies, battell, and slaughtering of men.

Its very true, that all men should *Pf. 34. 14.* seek peace and ensue after it, as a blessing of God: yet iust and necessary warre is not to be condemned, for as a Father saith, it is a part of iustice by warre to defend our Countrey and confederates, and such as need ayde *Ambros. de* from spoylers and oppressors. Nei-

28 The Bible-battells.

ther doth the New Testament disallow of war so it be iust.

Mat. 24.
Reu. 19. &
17.

1. Our Prince of peace telleth vs of warrs, and is pleased to be set out as a Captaine of an Host riding on horse backe, and subduing his enemies; and making a slaughter of them. Hereby shewing that his Church shall have warrs, and he will take their part and helpe to subdue their enemies, as he hath often done and yet will doe.

Luk. 3. 14.

2. When the souldiers asked *John Baptist* what they should doe? he did not will them to forsake their calling: but admonished to doe violence to none, to accuse none falsely, and to be content with their wages as allowing the calling, but reforming the abuse.

Mat. 8. 8
Act. 10. 1,
2, 3, 4, 7.

3. We find religious souldiers in the new Testament, the religious Centurion, *Cornelius* a Captaine, and a souldier fearing God that waited on him.

Heb. 11. 34

4. Saint *Paul* maketh it a fruit of faith, to be valiant in battle; if the lawfulnessse of warre had been out

date vnder the Gospell, the Apostle would have left that out, as now no fruit of faith.

54 God hath now appointed Kings to vse the sword: not onely Rom. 13. 4. to punish offenders vnder them; but also to defend their subiects from violence and wrong at home and abroad.

55 The Lord in calling the Gentiles to the Gospell made choise in the first place to begin with one of this calling before another: even a Captaine called *Cornelius*, to whom he sent his Angell, and after Saint Peter to instruct him, and to make him and his, the first fruits of the Gentiles, so far was he from disesteeming of the calling.

7. We must know that the Gospell taketh not away the law of nature to defend our selues by forcible meanes against violent enemies: yea with a good conscience may wee take vp armes when there is no safety but in armes. And what hindereth Princes and States to recover what is iustly their owne, if otherwise not

30 he ible-battells.

to bee gotten but by force of Armes?

8. Hereto adde the practise of all Christian Emperours, Kings, Princes, and States in all ages vsing vpon iust cause armes. *Militare non est delictum*, saith Saint *Augustine*, but abuse it: yea saith *Ambrose*, a worke it is of righteousnesse when the cause is iust. Therefore from all thes sayings and former reasons we may conclude warre, if not abused, to be lawfull.

CHAP



IV. CHAPTER.

*Of a right souldiers Honourable calling and im-
ployment.*



Right souldier in his vo-
cation well qualified,
and behauing himselfe
worthily like a true
souldier indeed, liveth

in a course of life worthy Ho-
nour, and his employment in
warrlike affaires is very honourable;
for,

1. God himselfe is pleased to car-
ry the name of a souldier; God is a
man of Warre, saith *Moses*, and
the Sonne of God professed him-
selfe to be a Captaine of the Lords

Gen. 14. 3.
Ios. 5. 14.
15.

32 *The Bible-battells.*

host; Now titles which great personages beare, graceth much the calling which these titles imply though formerly that vocation had beene never so meane and base in esteeme.

2. The most renowned in holy Writ, and in humane stories have attained to great fame and glory by their valliant Acts and feats of armes; as we may see in *Iosua*, in *Gideon*, *Ehud*, *Baruc*, *Sampson*, *David*, and his Warriours. What speeches are there of the Nine worthies, whereof *Iosua*, *David*, *Indas Machabens* are three, is it not all for their valour and victories in battell? By warres the fame and memorie of *Iulius Cesar*, of great *Alexander*, of *Pirrbus*, of *Themistocles*, of *Scipio*, and *Hannibal*, of *Scanderbag*, of *Charles the first* remain immortall, with innumerable others both in prophane and diuine stories.

3. VVhence came all those so greatly affected titles now in the world? rose they not from valour, prowesse, militarie employments and exercise of Armes? whence came

Esquire,

Esquire; but by being Armiger of bearing weapons of warre, an armor-bearer. VVhence came a *Knighe* of old? not by scraping of wealth, and buying the title, but by being *Miles* a souldier: whence a *Noble man Esquires*? but from a generous spirit and being a man at armes. The title of an Earle *Comes* was a Lieutenant or Prouost Marshall. A *Duke*, *Dux* came of leading a Company, a chiefe captaine in the field: yea whence came the highest name of dignity the name of *Imperator* Emperour, but from honour in the field bestowed vpon him that knew how to rule and command an host of men? And it may guesse at the name of our yeomen in Latin *valletti*, what were they but stout men *ab valore electi*, chole for their valour and courage to doe their country seruice.

4. *Salomon* the wisest King that euer was, held such as were men of warre, to be more honourable then to be employed in seruile work, such as he employed strangers in, and the people of Canaan the *Hittites*, *Amorites*.

2 Ch. 8, 9.

34 The Bible-battells.

rites, Perizzites, Hevites, & Iebusites. These accursed and base people were not worthy to be men of warr; the function was too honourable for for them, as it is for to many admitted now into it, more fit for Stocks, Bridewell, Gaole, Gallies, or the very Gallous, then to bee enrolled among the honorable, and men truly worthy the name of souldiers, if the worth of a true souldier were well weighed.

1. Sam. 14.
52.

5. In old times the best in Nations, as Kings, Princes, Nobles, were men of warre: the best in stature, the properest and tallest men, as the three sonnes of *Ishai*; the best that surpassed other in excellencies, in courage, valour and strength, such as *Saul* chose, were commonly men of war.

6. By the profession of armes many have attained from meane conditions, to great honour; *David* from a shepheard to be a King of Israel, was not *Iephth* base of birth. yet by valour became a Iudge in Israel. *Alexander* the Athenian who was Lieutenant to *Artaxerxes* was hee not a Coblers sonne?

sonne? *Enmenes* one of *Alexanders* Captaines was a Carters sonne, *Servius Tullius*, who triumphed three times, was the sonne of a poore servant, whence he was called *Servius*. *Dioclesian* though a bloody persecutor of Christians, yet a valiant man, who obtained the Empire by his prowesse and valour, and yet but a Scriveners son. *Nicholas Picbixnino* the great Captaine and Commander of the Armies of the Potentates in Italie was but a butchers son, *Ochiai* of a poore Marriner for his valiant service, became Admirall of the Turkes Nauy, and one of his Counsell. It were too long to relate the number that have risen and have become renowned by warrs.

7. The famousst Nations of the world, the *Romans*, who subdued Kingdomes, never held any profession worthy so great honor, nor ever rewarded any so much as they did, valiant men, generous spirits, noble courages, adventuring their liues, & obtaining therby praises to themselves & glory to their Nation, as their histories do shew.

8. That

24 *The Bible-battells*

That Calling must needs be honourable which requireth so many honourable parts and praise-worthie endowments requisite to make a man deserving to be admitted into militarie profession, as to be a man of vnderstanding, of sharpe and quicke apprehension; of a stout and vndaunted courage, and yet not foole-hardy but prudent and patient; of an able body, yet no lubber of a lustish and sluggish Disposition, but nimble and liuely, to execute designments, and crowning all this with true religion and zeale towards God, with a loyall and faithfull heart to his King and Country.

9. For the honour of this profession, how great volumes are written of men of warres, their valiant deeds & memorable acts haue caused them to be registred to all posterities; by the pen of the learned, which cannot be read, but with both great delight, and great profit, even to make valorous and couragious spirits emulous of their fame and glory.

Lastly, what profession procured more

more honour to people and Nations,
 then men of warre haue done? How
 famous was Greece for her *Achilles*,
Diomedes, *Themistocles*, *Pericles*, and
 others? what praises everlasting did
Epirus that little Country obtaine
 by her peerelesse *Pirrius*, and that
 terrour to the *Turks Scanderbeg*? Re-
 maineth not *Macedonia* aliue by her
 great *Alexander*, *Troy*, by her valiant
Hector, *Rome*, by *Cesar*, *Pompey*, *Sci-*
pius *Horatii*, *Fabii*, and the rest: *La-*
cademon by *Simon* and *Leonidas*, *Car-*
thage by her *Hannibal*, and so other
 places by their valiant worthies, well
 exercised and experienced Cheif-
 taines? And in a word who is more
 worthily honoured in the hearts of
 all vertuous men, then a man of cou-
 rage, so be it he be otherwise well
 qualified, that by some base condi-
 tion he wrong not himself, which true
 generosity of spirit will vtterly dis-
 daine to doe.

CHAP.



V. CHAPTER.

Of the iust causes and true grounds of making warre.



AS we see the vnder-
taking of warre to be law-
full and honourable, so
must it be ever therein
vnderstood that it also be
just; for the cause as it is either good
or euill, so is the warre, so may the
issue bee thereafter expected. The
warres vndertaken of the *Israelites*
by warrant from God prospered.
True it is, that vnjust warres some-
time may haue good successe, for the
iniquity of the people against whom
they

they are vnder taken : and therefor^e
by the event, the iustice of the warr^e
is not to be ever judged; but by the
just cause thereof. Now in ancient
times warres *defensius* and *offensius*
haue been made vpon these grounds.

I. A warre just, by reason, by the
instinct of nature, and by custome of
all Nations, and by religion it selfe, is
that which is vnder taken in defence
of our Country, religion, libertie and
state.

God alloweth to goe to warre a-
gainst an enemy comming vpon vs;
vpon this ground was the warres of
Iosua against the *Amalekites*, of *Gide-*
on against the *Midianites*, of *Iephth* a-
gainst the *Ammonites*; of *Saul* against
the *Philistines* and others spoyling
them, of *Asa* against *Zerah* the *Ethi-*
opian, of *Abab* against *Benhadad* the
Syrian, of the *Romanes* against *Han-*
niball, and of the ancient *Brittaines*,
here against the *Romanes*, *Saxons*,
Danes, and *Normans*. A Heathen
could say, *Iustum est bellum, & pia ar-*
ma, quia nulla vis in armis relinquitur
salus: It is both just and godly, when
otherwise

Num. 10. 9
Exod. 17.
Iudg. 6. 32
11.
1 Sam. 14.
47, 48.
2 Ch. 14.
1 K. 20.

Liv. 9.

40 The Bible-battells.

otherwise we cannot liue safely.

Gen. 14.

2 K. 3.

2 Ch. 25.

2 K. 24. 20.

Eze 17. 15

2 K. 17.

3. 4.

2 Sam. 18.

& 20.

I I. It is just warre to bring vnder such as rebell, having formerly yeelded subjection; vpon this ground went *Cedorlomer* with the ayde of other Kings against the King of *Sedom*, and the rest; so *Iehoram* against *Moab*, *Amazias* against the *Edomites*, *Nebuchadnezzar* against *Zedekias*, whom he had made King, and taken an oath of; *Salmanser* against *Hosea*, which conspired against him. Thus Kings justly make warr against Native Rebels, as *David* did against *Abisai*, and against *Bichri*.

I I I. It is just war to helpe friends, Allyes and Associates vnjustly oppressed and wronged. Vpon this ground *Abraham* armed himselfe, and set vpon the foure Kings to recover *Lot*, whom they had carried away Captiue: *David* rescued *Keilah* from the *Philistines*, *Saul* *Iabel* *Gilead* from the *Ammonites*; and *Iosiah* the *Gibonites* from the *Amorites*. *Iudas* and *Simon* his brother helped the other distressed *Iewes*. The *Romans* made war against the *Samaritans* in the defence of

Gen 14.

1 Sa. 23. 3.

& 11.

Ios. 10. 6, 7

1 Mach. 5.

10. 17. lib.

de Offic.

Bell. Gal. 7.

the

the *Campanians*, who had put themselves vnder their protection: This *St. Ambrose* saith is Iustice: *Cæsar* gaue succour to his friends in *Gergo-
uia*; for neglect hereof was held a kinde of treason, and it was just cause of reproach to forsake friends, Confederates, and such as should be holpen in their distresse. God willeth vs to see to this, alloweth of it, commanding vs to helpe in such a case.

IV. It is lawfull, (if otherwise peaceably it cannot be obtained) to make warre for passage of an armie; to get it by the sword, if passage be hindered. This made *Israel* to fight with *Sihon* King of the *Amorites*, and *Ogg* the King of *Basan*, for that they hindered their way to *Canaan*. This was the cause of the warre by *Necho* against *Iosias*, because he rashly went out against him, going against him, going against another Enemy the King of *Affrya*. For this thing *Judas* destroyed the Citie *Ephron*, and the Inhabitants thereof, because they could not be intreated to giue him
and

Thucid. 52

Pro. 24. 11

Deut. 26. 30.

Num 21.

23. 24. 33.

Deut. 29. 7

Iud. 11. 30.

1 Mach. 5.

48. 51.

42 The Bible-battells.

and his host passage peaceably, but stopped vp his way.

Num. 25. 1
17, 18. &
31. 1. 3.

V. It was lawfull to the *Israelites* for religion sake to avenge the Lord vpon Idolaters, which by wiles and inticements corrupted the people of God. This is warranted by the Lord; vpon this ground *Israel* sent an army against the *Midianites*, *Iosua* and all the Elders held it lawfull vpon such a supposed ground, (had it been true)

Ios. 22. 12.
33.
Iudges 10.

to make warre against the two Tribes and halfe. Also the Chiefe in a State consenting to punish notorious offenders, if they cannot get such delivered peaceably, by warre may set vpon their maintainers, as *Israel* did vpon the obstinate *Beniamites*.

VI. Indignities vnjustly offered vnto Ambassadors, or messengers sent from one state to an other is just cause of warre, for this did *David* set vpon the *Ammonites*, & handled them & 12. 30, with great severitie. This wrong the *Romanes* revenged vpon the *Fidenians*, *Ilirians*, *Veians*, and *Armericans*. Charles Duke of *Burgundy* put all the Castle

2 Sam. 10.
& 12. 30,
31.
Liv. 4.
Flor. de Caf.
Com. Phil.
Comm.

Castle of Nele to the sword to the See Dr.
sword for killing his messenger. For *Sutcliffe* his
Ambassadors or Messengers are pri- practice of
viledged by the Lawes of all Nations the law of
and suffered to passe safe among the Armes,
poynts of weapons.

VII. Reproches offered and in-
juries done to principall men in a
State is just cause of warre: This cau-
sed the warre betweene *Ieptab* and *Judg. 12. 4.*
Ephraimites, who called the *Gileadites*
fugitives, whereof *Ieptab* was the
head; The taking away of *Sampsons*
wife, being a Judge in *Israel* made
him seeke revenge vpon the *Philis-
tines*. The *Rhodians* abusing the *Ro-
manes* with insolent termes when
they took part with *Perseus* cost them
deare: *Frederick Barbarossa* besieged
and tooke *Millan* for a scorne offered
to him. *Gideon* for that he was con- *Judg. 8.*
temned & sleighred of the Elders of
Succoth and *Penuel* after his victorious
returne did fall vpon them. For high
authority is sacred, and the injurie,
reproach or contempt offered there-
to, is not to passe unpunished.

VIII. Vpon the injuries and
wrongs

44 The Bible-battells.

wrongs vnjustly offered and spoyle made and subjects carried away, Princes and States haue cause, by warre to get satisfaction and recouer their right, if otherwise they cannot bee righted: This was *Dauids* warre with the *Amalekites* to regaine from them their wiues, children, & goods carried away, and with the *Philistines* robbing the threshing floores. The *Romans* with sharpe warres prosecuted *Mithridates*, for that by one generall proclamation he had caused diuers of their people to bee massacred: They also warred vpon the *Sabins* for spoyling the *Romane* Merchants. This was the cause of the *Romans* third warre with the *Carthaginians*, also with the *Hetruscians*, and other neighbours: for injuries done to subjects redoundeth to the Prince, which he is to right and to cause restitution to be made; which if reasonably offered, is not to be refused.

IX. Breach of Covenant and promise hath beene cause of warre. Vpon this, did *Abab* warre vpon the King of *Syria* to recover *Ramath* in

Gilead,

1 Sam. 30.

1 Sam. 23.

3, 2, 5.

1 K. 22. 3.

& 21 34.

The Bible-battells. 45

Silend, which *Benbadad* had promised before to restore to him : for this cause the *Romanes* began their warres with *Perſus* the King of *Macedonia*.

Liv. 42.

X. To get peaceable poſſeſſion of a Crowne juſtly claymed; as *David* did the Kingdome of *Iſrael*; therefore he warred againſt *Iſhbosheeb* and the houſe of *Saul*.

2 Sam. 2. 8
10. & 3. 20

XI. To revenge olde injuries offered by predeceſſours, the ſame being continued in their poſterities; upon this was the warre performed by *Saul*, and commanded by God againſt the *Amalekites*, for the evill they did to the Children of *Iſrael* coming out of *Egypt*. And leaſt this might ſeeme to be ſomething hard vnto the preſent generation againſt whom *Saul* was ſent, we muſt know, that the *Amalekites* continued Enemies to Gods people, the Children living in the ſtepps of their forefathers from *Joſua* to the dayes of the Judges, and to the dayes of *Saul*; yea *Agag* whom *Saul* tooke priſoner had made many a childe fatherleſſe, (no doubt

Exo. 17. 8.
1 Sa. 15. 30.
Deut. 25.
17, 18, 19.

46 The Bible-battells.

Judg. 3. 13 doubt of *Israel*) els olde *Samuel*
& 6. 3. & would nor haue so laid to his charge
7. 12. nor so revenged it vpon him, as he
& 10. 12. did. They were ever taking part with
1 Sam. 30. the Enemies of *Israel*, as all the cited
1. places in the margin shew. Now to
 take part with an enemy is just cause
 of warre: vpon this the *Romanes* war-
 red against *Philip* of *Macedonia*, for
 that he aided the *Carthaginians*, and
2 Sam. 8. 3 joyned league with *Hannibal* against
 them.

1 Ch. 18. 3 XII. *David* made war vpon *Hadadzer* King of *Zobab*, (and some
 thinke justly) being jealous of his
 greatnesse, comming with a great
 Armie to establish his Dominion and
 to border so neere vpon him, as at
 the River *Euphrates*. It is wisdom
 for Princes to looke vnto the dange-
 rous attempts of high and aspiring
 spirits; over much seeking to enlarge
 their power and Dominions.

Lastly, warres haue beene justly
 made by *Israel* Gods people, at Gods
 command, to subdue Nations, and to
 possesse their Kingdomes as they did
 the Kingdomes of *Canaan*, and inhe-
 rited

rited them. Thus also warred *Nebuchadnezzar* the Babylonian, *Cyrus* the Persian, *Alexander* the Grecian, and afterwards the Romanes to subdue people vnder them, and they vnderooke it, and prospered: but whether they had, all of them, and in all those warres, that immediate divine warrant, and did it lawfully, I dare not affirme: and therefore much lesse let any aspiring spirits now take liberty to doe so.

1. The *Israelites* had a word of Command from God to subdue *Sin* Deut. 2. 24
bon the *Amorite*, *Ogg* of *Basan*, and all Ios. 14. 6.
the Kingdomes of *Canaan*, and a Gen. 15.
word of encouragement to haue aid, 18. 21.
to get them, as they had before a
word of promise to inherit the
Country.

2. Concerning *Nebuchadnezzar*
and *Cyrus*, to them was Gods will re-
vealed, and they were foretolde of
their successe to set them forward to
the subduing of people, and to bring
them vnder their Command; It was Dan. 2. 28,
foretold *Nebuchadnezzar* in a dream 31. 43.
and expounded

48 The Bible battells.

expounded by *Daniel* to him: and confirmed by *Jeremie* the Prophet to the *Jews* in *Judea*, and by *Ezechiel* in *Babylon*: whose words came no doubt to the eares of *Nabuch*: to whom God had given all Kingdomes, people Nations and tongues. *Cyrus* the Persian was by name foretold hundred of yeeres before he was borne, of his rising, rule, and Dominion, of which he had gotten knowledge, and ascribed his successe to be from the Lord God of heaven. This knowledge he might have from *Daniel* who lived in Babilon, when *Darius* and *Cyrus* reigned, that subdued the Babilonians. How *Alexander* the Grecian Emperour, and the *Roman* knew of their power and Dominion assigned to them of God, is not so plainly recorded in holy: but it may be, that *Daniels* prophesie, and his interpretation of *Nabuchadnezzars* dreame, might goe abroad, and become knowne either by the writing it selfe, or by relation and tradition from one to another: or they might have it from the Oracles of their

owne

Dan. 4. 19.

Esaï 44. 28.

& 45. 1.

Esd. 1. 2.

1 Ch. 36.

23.

owne imagined Gods, but indeed diuels, who well knew the Oracles of the true God, and so told the Grecians and Romans such things, as from themselves, promising to them victories, and dominion over Nations, which the Scriptures of the Prophets had foretold should surely come to passe. Now they finding successe according to the voyce of those counterfeiting Oracles, they ascribed all to the power and gift of those Idol-gods and Diuels: and so held it lawfull to hold those Kingdomes which they could subdue, as the Heathen did imagine, as appeareth by the speech of *Iepthab* to the King of the Ammonites. Iud. 11. 24

Thus wee see vpon what grounds warrs in ancient times have beene made to make them lawfull & iust; which is the first thing to bee considered of. For as the cause is good or bad, so may wee expect the issue: howsoeuer a good cause will encourage to battle, let the event be, as shall please God.

Vniust warres doe worke the Authors

50 The Bible-battells.

Exo. 17.

1 K. 20.

2 Sam. 10.

16, 17, 18.

2 Ch. 14.

Iud. 20.

Ios. 7. &

thors confusion very often, as may be seene in the vniust warre of *Amaleck* against *Israel*, of *Sihon* and *Og* without cause, comming out against them, of *Benhadad* his warre against *Ahab*, of the *Syrians* against *David*, of *Zerah* with his ten hundred thousand against *A/s*; True it is, that iust causes have sometime an euill euent, for the sinnes of the people, and sometimes the vniust may preuaile, as *Beniamin* & *Gibeab*, in two battells against *Israel*, for their greater ruine at the length, as it hapned to these *Beniamites*, and to the *Inhabitants* of *Ai*, and *Betbel*, though before they had made *Israel* flye before them.

CHAP.



VI. CHAPTER.

Of necessary VVars.



ITs not enough to look onely to the iustice of the cause in making warre; but also it is to be considered how necessary and conuenient it may be. pr. 68.30.
& 140.2.
& 120.7.

The evils of warr should make men not to be hastie to goe to warr: Its an euill quality to delight in warre; against such *David* speaketh and desires God to scatter them, as being euill men and violent, especially when they make themselues ready to battle against such as be for peace. Leu. 26.
25.
Reu. 20.8,
9, & 16, 14

52 The Bible-battells.

The sword is threatned as a punishment, and to shed bloud is the Diuels delight, hee it is that seduceth the Nations to make warre, and hee sendeth out the vncleane spirits, like croaking froggs to gather Kings to battle.

Besides these considerations, the calamities and miseries of warrs are vnutterable, who can recount them? Lusts of vnrule Souldiers raigne, without respect of friends, or foes, many times. The battle of the warriour (saith *Esa*) is with confused noyse, and garment rolled in bloud; and hee telleth the people that the sword hath made the world a wilderness and destroyed Cities; yea children haue beene dashed to peeces, houses spoiled, Temples robbed, strong men slaine, and women rauished, and crueltie committed without pittie. The woefull effects of warre are liuely set out in *Ieremies* Lamentation, and in the book of the warres of the Iewes in the last destruction of Ierusalem, who can reade either booke without teares,

Esa. 9. 5. &
14. 17. &
13. 16. 18.

Lam. 1. &
2. & 3. &
4. & 5.

teares, except their hearts be of Adamant?

Yet a iust warre, if also necessary, forcing to take armes against an infesting Enemy, is to bee preferred before an vniust peace. That which hath beene vttered concerning the euill of warre is not to dishearten valorous hearts, nor to abate the courage of the valiant, who know that true fortitude is onely seene in perills, and borne patiently without daunt of spirit: but it is onely spoken to prevent rash warre, for *Dulce bellum inexpertis*; as also to aduise such to consider in whose power it is to make warre, that iust causes of warre bee not pretended onely, and ambition, desire of Soueraignty, and other motives sinister bee indeed the causes thereof.

Offensue warre vpon iust and necessarie grounds is, lawfull both from command from God, and the practises of iust Princes, as wee may obserue in Divine and humane stories: But *Defensue* warre,

54 The Bible-battells.

magis est iuris natura & politici officij: yea and better becommeth the people of the Prince of peace; and indeed, the warres foretold in the Reuelation, which the Church shall haue with the beast, the Dragon, the whore, the false Prophet, and with *Gog* and *Magog* are altogether *defensine*. For its ever said (a point worthy obseruation) that the beast made warre, the Dragon went out and warred, the spirits of diuells went out to gather armies to battle; the beast, the whore, and tenn

Note this.

Reu. 11.7. Kings made warre with the Lamb;
& 23.17. *Gog* and *Magog* gather together a-
& 13.7. & gainst the Saints, So that the *offen-*
16.14. & *sine* warre is on the enemies side,
17.1. & and the *Defensine* warre is altoge-
19.19. & ther on Christ and his Churches
20.8,9. part, by which yet they shall ouer-
come: would God this were consi-
dered of; if the Enemy begin, let vs
stand for our Religion and liues
with courage, Christ will take our
parts and giue vs a glortous victo-
rie in the end. The Lord hath spo-
ken it; if we belecue his Prophets,

wee shall prosper; and hee that be-
leeueth maketh not hast, if wee
take a right course, let vs stand still,
not feare, fight valiantly the Lords
battles, for and in the cause of Reli-
gion, seeking to avenge the Lord
on those Romish Midianites, and
behold then the salvation of the
Lord, which hee will shew vnto
vs in his appointed good time, even
so, Amen.

C 4 CHAP.





The VII. CHAP.

*Of the chiefe authority inquiring
to war; and of Kings going out
with their Hosts, very v.
suall in ancient ages,
~~but yet ever arbi-~~
trary.*



Without mature deliberation, and well advised iudgment, the iustice of warre being approoued, and also that the same is necessary (least men embroyle themselves in needlesse vse of the sword to their owne ruine) then is to be considered

considered in the next place by what authority this warre is to be vnder-taken; for a necessary and iust warre doth not warrant everie one vpon their owne heads to make warre, though they be able to gather a power together; but the first moover thereto must be the supream authority in the State, whether it be *Monarchieall*, *Aristocraticall*, or any of the rest, by which the people of that State is governed.

The warres which God allowed, and so iust, which he also commanded, and so necessary were made ever vnder, and by the authority of such as he set ouer his people. Thus the warre against *Amalek* was commanded by *Moses*; so was that against *Midian*; in like manner Israel warred under the command of *Iosua*, after vnder the Iudges, and then vnder Kings, as vnder *Saul*, *David*, and the rest, who did in their owne persons goe into the warres.

And this same was vsuall in all former ages, even from the beginning of wars mentioned in holy writ,

Exo. 17. 8.
Num 31.

58 The Bible-battells.

Exo. 14.
2 Ch. 12.
& 35. 20.
1 Kin. 20.

that Kings themselves went out to warre, as the foure Kings against the five in *Gen. 14.* *Pharao* in his owne person purloued *Israel*, *Shishak* King of *Egypt* came with his host against *Judah*, and so *Pharao Necho* went forth with his owne forces, *Benhadad* the *Syrian* came himselfe, and with him thirty two Kings into the field.

Iosua 10.
Num 21.

All the Canaanitish Kings came themselves with their hosts, so the two mighty Kings *Sihon* King of the *Amorites*, and *Ogg* the King of *Basan*. And thus did all the Kings of *Israel* and *Judah*: *Saul* went into the field continually; *David* was often there in person; so was *Ieroboam*, *Rehoboam*, *Abiam*, *Asa*, *Iehosaphat*, *Amaziah*, and the rest; yea by the appointment of God some were appointed to order the battell themselves, as was *Abab* against *Benhadad* his host; This was the custome of great Monarches subduing the world to goe out in person; as may appeare in *Salmanexer*, and *Senacherib* the *Assyrian* Kings in; *Nebuchadnezzar* the *Babylonian*.

1 K. 20. 14
2 K. 18.
9. 13.

Babylonian, in *Alexander* the Macedonian, in *Cyrus*, *Darius*, *Zerxes*, the Persians, in *Julius Caesar*, and other Roman Emperours; in *Tamberlaine* the Tartar, and *Baiezet* the Grand-siegnour; in *Charles* the great, Emperour of Germanie. This made Princes famous, their warres to bee maintained, the battells to be fought with more courage even to the utmost; and so a more speedy dispatch one way or other to make some end, and to bring peace, the good and blessed conclusion of all iust warrs.

Though it seemed expedient vnto Kings in those dayes to goe in person with their Armies; yet no doubt care was had of their safeties, that they should not bee suffered to expose themselves rashly into the battle, as *Ahab* did, and *Iosias*, which cost them both their lives; For the valiant Captaines would expose themselves desperately when they saw their Kings in danger, as *Abishai* did, who rescued *David* with great hazard to save his life from the stroke of *Ishbi-benob* the Gyant. Hereupon

² Ch. 35. 6.
Ier. 39. 5.

¹ K. 22. 30

² Ch. 35.

22.

² Sam. 21

17.

¹ Sam. 26.

16.

60 The Bible-battells.

2 Sam. 18. on it was, that *David* held *Abner* and
 3. others about *Saul* wo^rthy of death
 because they had not kept more safe-
 ly the King. Faithfull Subjects es-
 teeme the life of a good King, more
 worth then ten thousand of them-
 selves; Princes may bee in the field,
 17. but its not necessary to goe into the
 battle, least (as *David*s servants said
 1 K. 22. of him) the light be quenched, and
 the people be scattered, as vpon *A-
 babs* death.

Whether they goe forth, or stay at
 home (which is free vnto them, and
 may be done according to their own
 pleasure) yet is this soveraign authori-
 tity that which must first moove to
 make warre; People may not if they
 would gather together to warre a-
 gainst an open enemy of their owne
 heads, for God hath punished such
 attempts as may be scene in the pre-
 sumptuous Israelites arming them-
 selves without command from au-
 thority, and were overthrowne by
 1. Mach. 5. the enemy. Such was the attempt of
 56. 60. 61. one *Ioseph* and *Azarias*, who in
 67i vaine-glory to get a name, would
 gather

gather troupes to fight against the
 Heathen, and obeyed not *Iudas Ma-*
chabees; and therefore were over-
 throwne: and so were certain Priests
 slaine, vpon such a vaine vnderta-
 king. Among the Romanes those,
 that thus offended, by their lawes
 were in case of treason. People must
 therefore have warrant; for other-
 wise even to spoyle or kill an enemy
 is theft, and murther; and the bat-
 tle on their parr no better then a
 field of blood; and their doings, but
 disorder and confusion; except it be
 to repress a sodain rising of Rebels,
 or to withstand a violent and sodain
 coming in of an open enemy. O-
 therwise none are to bee accounted
 publike enemies in warre, but those
 whom publike authoritie so decla-
 reth to be: yea, and if any rise vp in
 rebellion, if authoritie know it, the
 Captaines are to await for command,
 before they gather power against
 such rebells: as may be manifest
 in *Abishai* and the rest, who moo-
 ved not the rebellion of *Bichri*, 2 Sam. 10.
 till *David*, who knew it, gaue com-
 mand.

F. ad L. ub.
 maieft. &
 L. vine C.
 vt armo-
 rum usus.

62 The bible-battells.

mand to follow him: But when men
have such warrant, then let them o-
bey readily, and be as servicable to
Ios. 1. 16. to their Leaders, as the Israelites pro-
mised to be to *Iosua*.

CHAP.



VIII. CHAPTER.

Of Presse-men, and Vol- untaries.



Of such as goe to warr,
there are two sorts;
such as be comman-
ded, and such as of-
fer themselves. The
former wee call *pres-* Deut. 33. 5
sed; who without enforcement would
not goe, *Moses* was as King in Isra-
el; and he waited not for Volunta-
ries, but commanded *Iosua* to chuse
out of every Tribe a thousand, to
make an Host of twelue thousand to
goe against *Midian*. *Saul* threatened
revenge vpon those that would not
come

64 The Bible battells.

1 Sam. xi. come foorth to warre at his com-
 6, 7. mand; and God did ayde his autho-
 rity by striking the people with
 feare of him. That authority was
 in *David* to assemble and gather a
 power of his Subiects for warre;
 2 Sam. 20. 4 without which command Princes
 could not haue waged battells so,
 as they then did. And the Lords
 command to Officers to give some
 leave to depart, argueth their power
 otherwise, to have retained them.

Deu. 20 5. The other sort are tearmed *Volun-
 taries*, which are either *Natives* or
Foreigners. That men may offer them-
 selues to the warres, and enter into
 the profession of a souldier, its not to
 be doubted. *Ebuds* souldiers were all
 Voluntaries at the sound of a Trum-
 pet. So were the three sonnes of
 1 Jud. 3. 27. *Iesse*, and such were *David*s worthies
 & 5. 2. which came and offered themselves,
 and so was *Istai* the Gittite. Againe,
Deborah the Prophetesse praiseth the
 Voluntaries which came to help *Bar-
 uk*; besides she complaineth of such
 1 Sam. 17. as following their owne private busi-
 23. nesse neglected the warres: and with-
 all

all cursed *Meroz* for not coming to helpe the Lord. *Jud. 5. 14; 15, 18.*

Moreover, that which may bee lawfull by pressing and compulsion, may as well be lawfull for Voluntaries; if there bee no very iust cause or impediment to hinder these. It is the iudgement of Churches reformed beyond the Sea; among whom some are trained vp for warre, to goe as Voluntaries. We know that Princes doe helpe their associates voluntarily; what hindereth, but that others in their due place, and within their power may also freely offer themselves? A lawfull calling may bee as well undergone freely, as by compulsion circumstances and other considerations well weighed aforehand. And to conclude this, how should Princes and States doe, that haue not power to presse, if Voluntaries might not in good conscience offer themselves.

But here Voluntaries must know, and be resolved of some things.

1. Of the calling of a souldier, that it is lawfull, and that a man may therein

66 The Bible-battells.

therein live, and as well receiue wages, as men doe for discharge of their duties in any other lawfull vocation.

Luk. 3. 14. Be content (saith *Iohn Baptist*) with your wages, speaking to souldiers; therefore may they serve for wages.

2. Of the iustice and lawfulness of the warre into which hee thrusteth himselfe, seeing hee goeth not by command of supreme authority, for this is another case, when men goe not of their owne pleasure and will, but when any so doth, if the warre be iust, a man may serve with a good conscience of his owne accord: but if it be apparantly vniust, let men beware that they embrew not their hands in bloud, going Voluntaries. If Princes command, the case is altered, for private persons may not sit and iudge of Princes actions, nor notoriously vniust as it was when Christian souldiers would not draw their swords against Christians vnder *Iulian* the Apostate; though they served him vwillingly against others. *Sauls* servants would not fall vpon the

the

the innocent Priests of the Lord to
 slay them. But vvhether the fact, as in ^{Liv. 12.}
 such cases, is not notorious, a good ^{contra}
 man (saith Saint *Augustine*) may ^{Faust. man.}
 serve vnder a sacrilegious Prince: for
 the vniust command shall bind the
 Prince, vvhhen the duty of obedience
 shall make the souldier free. ^{ca. 7.}

3. They must consider of vvhhat
 religion those be, that doe make the
 vvarre, and whom they goe to serve
 vnder: for *Iehosaphat* vvas in danger
 of his life, and reprooued by a Pro-
 phet of God for helping *Ahab* an
 Idolater, who was an hater of God as
 all Idolaters be, though they them-
 selves thinke better of themselves.

4. They must haue the leaue of
 such as haue soveraigne authority o-
 uer them, for a subiect to one, can-
 not dispose of his owne person to ^{2. Ch. 19.}
 to the service of an other Prince
 without leaue: but he may put him-
 selfe voluntarily into the service of
 his owne Soueraigne, whose subiect
 he is.

5. Voluntaries are to weigh with
 themselves what special impediments
 they

68 The Bible-battells.

they haue to vwithhold from going, in respect of some particular calling, requiring their owne person for discharge of the duties thereof: or some charge of a family, vvife and children depending vpon their personall being necessarily among them; or vvwhether apparently their being at home may doe more good to their countrey, then their seruice in vvwarre.

6. Their end must be good, *Prolege & grege Christi*, as one saith, for defence of religion; & of the Church of God, for releeuing the vniustly oppressed; for maintenance of right, and such like, and withall to learne experience for the good of their country, but not to runne in vnadvisedly, out of malecontentednesse, nor of an idle humor, nor of foolish vaine glory, nor of a bloudie disposition, nor of a base mind for prey and booty; but as a man of valour, for more praise-worthy and better ends.

Lastly, that *Voluntaries* put themselves vnder the command of authority to doe seruice, and to be subiect

to rule and discipline, obseruing order, keeping their places; from which they may not in certaine cases depart without leave of such Commanders as they have submitted themselves vnto. For though they enter voluntarily; yet being vnder authority, they may not think themselues then free at all times to depart at their pleasure: For if they should, vpon necessarie service, such wandering starres would fall of, and such straglers would vtterly faile the expectation of their Commanders.

Thus with these considerations men may be *Voluntaries*, and put themselues into military seruice and authority may admit of them as *Dauid* did of *Vriab*, of *Ithai* the Gittite, with his followers: And as others haue done, as histories shew. But here yet the *Generall* and others with him must be cautelous, and weigh what voluntaries they entertaine.

I. Beware of such as flye from the Enemy, let them be tryed before they be trusted: for we may reade in
 stories,

70 The Bible-battells.

Guicciard.

History of
Scanderbag

1. Ch. 12.

19.

Tacit. 3.

stories, that such sometimes have bin
sent of the Enemy to doe mischiefes.
Two *Spaniards* fained themselves fugi-
tives to the *Venetians* with a pur-
pose to kill *Alvian* their Generall. So
did certaine Turks with an intent to
kill *Scanderbag*. The *Munidiani*
which seemed to forsake *Hannibal*,
and to fall to the *Romans* in the bat-
tle of *Canna*, were a great helpe to
Hannibal to get the victory in turning
against the *Romans* vpon a sodaine.
This wisdome was in the *Philistines*
going to battell against *Saul*, they
would not admit of *David* and his
companie.

I. I. Not to goe too farr in admit-
ting of friends and associates; but on-
ly to entertaine so many as the Na-
tives and naturall subiects are able to
command and ouerrule; least they
take advantage of the Natives fee-
nesse, and haue them in contempt
and trusting to themselves, make
good their owne secret designement
and revolt from them, as the *Gauls*
did from the *Romans*, because they
saw no strength in the *Romane* Ar-
my.

my, but that which was of strangers.

III. Never to hire, or receiue any of a contrary religion, *Amaziah* the king of Iudah was reprooued for hiring of Idolaters the Israelites to goe with him against *Edom*, whom hee was commanded to cashier, for God is not with such as the Lord by his Prophet told him. 2.Ch. 25.

Before I end this chapter, it may be here asked, whether going into warres may spoyle the people of that State against whom they goe to war, seeing many thousands of the people and families there liue harmelesly at home, and desire to be there in peace and so forth? I answer; in a iust and necessary warre that conquered are in the hands of the Conquerours, lands and goods are then at their disposition, whatsoever they haue taken or won is iustly theirs. God allowed Israel to take what they did win in their iust wars; therefore they possessed the kingdome of *Sidon*, and of *Ogg*; they tooke the *Midianites* Prisoners, carryed away inspoyle, and burnt their townes and Cities A quest.

Num. 21.
24, 25, &c
31. 10, 11.

2 Sam. 8.
11, 12.

72 The Bible buttells.

Lib. de Offic
3.

1. Sam.
15. 6.

2. Sam. 2.
11. 11.

Cities with fire. David spoiled the Nations which he subdued. It is accounted by the law of Nations a lawfull purchase and the practise of all people in time of warre. For nothing is proper by nature, but either by ancient possession or seizure, or victory, saith the Heathen Orator; The Enemy, & that State can no other wise be weakened, but first in their Subjects; the hands of all which, though they be not in warre, yet are they in heart and in contributing: but if not, neuerthelesse, they are one body, and therefore must bee content to suffer together till their Head make peace, and satisfie for that, which the iustice of the warre doth require, and for which it vvas begun. But if any be, as were the *Kenites* among the *Amalakites* consideration is to bee had of them, as *Saul* had of these for their preservation and safetie.

CHAP.

Cities



IX. CHAPTER.

*Of mustering, and the choyse
of souldiers.*



When a warre is
resolved vpon
as both iust,
and necessa-
ry then must
souldiers bee
leuied, a mu-
ster and view

made of them and their armer.

The Kings in Israel were somtimes ^{1 Sam. 15.}
at the muster. *Saul* gathered his soul- ^{4.}
diers together and numbred them. So ^{Num. 1.}
did *David*, 2. *Sam.* 18. 1. So *Moses*, ^{19. & 3,}
^{4, 2.} numbred Israel.

D

And

74 The Bible. battells.

1er. 52. 25. And there was a principall Scribe of the host which mustered the people of the land: for which mustering, there was a command went forth to leuie men and to call them together, as *Saul* did; and as *David* appointed
 1 Sa. 11. 7. *Amasa* to doe: to this custome God
 2 Sa. 20. 5. alludech in his word when he muste-
 Eesai. 13. 4. red his host.

In this, they considered of the num-
 ber, which were to go into the wars,
 sometimes more, sometimes fewer;
 Num 31. *Moses* appointed but 12000 to go a-
 1 Sa. 11. 8. gainst *Midian*: vvhathoeuer the num-
 & 15. 4. ber was, the custome was to num-
 1 Sa. 18. 1. ber them: as *Saul* did his in *Bezek*,
 with cap. and in *Telaim*; *David* in *Mahanaim*,
 17. 24. *Ahab* in *Samarina*; *Iehoram* hee num-
 1 K 20. 15. bered his, and *Amaziah* his Ar-
 2 K. 3. 6. mie: and thus did also the Hea-
 2 Ch. 25. 5. then.
 2 K. 20.
 25, 26.

Now in sending forth an Ar-
 mie, great care must bee had, what
 sorts of persons are to bee sent
 forth.

1. Let them bee Natiues and sub-
 iects liuing vnder that soueraigne au-
 thority that sends them out, though
 they

The Bible-battells. 75

they bee of severall countries, yet subiect to the same power, and it were well that they had something to take to at home, or friends of whom they expect good. For these souldiers are bound by the bond of nature to their King, kinred, and Countie. These are easie to bee corrected, if they should happen to run away. These wil therefore bee awed in the field, and for feare to be punished at home, become more obedient, endure more constant, be more loyall, even when they feeble want of necessaries, and haue short pay, then any other will doe, not subjects, or hauing nothing, or no friends that they care for; Israels hosts were of Israel, and when the Tribes were diuided into two kingdomes, either State furnished themselves of their owne subiects most vsually, as may be seene in their battles.

II. Consider their yeeres, such as the Lord held fit for warre, were in Israel 20. yeeres old and vpward; Num: 1. 20 and such did *Amaziah* take: for & 22. 26. 2 younger are hardly growne vp to 2 Ch: 25. 5
D 2 strength,

76 The Bible-battells.

strength: and aboue 46. except some old and expert souldier for skill, are not to be admitted, because strength decayeth, as saith a learned experienced souldier.

3. Touching their bodies in Israel were chosen strong men, able to goe to warre, men also of valour and courage; so they must be stout and strong of a vigorous and couragious mind, not fearfull; for such were put out of the host by Gods appointment and this did also that valiant *Iudas Machabeus*; for the fearefull the first in ranke of the damned crew, what good will they doe, but faile in performance, make others to bee faint-hearted, and so giue the victory to the enemy. Men of a sharpe countenance, sinowie armes and legges, promise both strength and courage, and not the great lusk, fl. shie lubbers, though *Pyrrhus* and *Marinus* chose men of big and great statures. In Israel such as could runne well, were commended, men swift of foot; actiue and nimble, as was *Asabel* *Ioabs* brother, and one of *Dauids* worthies;

16

1 Sa. 14. 52
2 Ch. 17.
14.
Deut. 20. 8
Iud. 7. 3.

1 Mach.
3. 56.

Ret. 23. 8.

2 Sa. 2. 9
& 13. 24

The Bibell-battells. 77

worthis; This was also a commendation in *Achilles*, and in *Papirius*, who was called for it, *the Rinmer*. In the Tribe of Gad were men for strength ^{Curser.} callen men of might, for courage to have had faces like Lyons, and for ^{1 Ch. 12. 8.} footmanship, as swift as the Roes vpon the mountaines.

IV. For their skill in armes, raw and ignorant men are not to bee put sodainly to seruice: for not a multitude, but art and exercise getteth the victorie: for the ignorant souldiers may not onely endanger himselfe, but his fellowes too. Therefore the souldiers in Israel were very ^{Iud 20. 16.} expert men. In *Beniamin* were 700. ^{1 Ch. 1. 40} choyse men left-handed, that is, such ^{& 12. 35.} as were so skilfull, that they durst ^{1 Ch 12. 2} with their left hands vse their slings ^{ver. 32, 33.} against their enemies, and were so excellently cunning, that they would cast stones at an hayre breadth, and not misse. In *Asher* were choise and mighty men of valour apt for warre 40000: In *Sauls* time were many which could vse both the right hand and the left in hurling of stones, and

D 3 shooting

78 The Bible-battells.

shooting arrowes out of a bow. In
Issachar were men of great vnder
 standing, knowing what ought to
 be done, whose Chieftaines were
 200. In *Zabulon* such as were expert
 in warre, and could keepe ranks
 50000. In *Dan* expert men 28600
 also in the three Tribes beyond *Jo-*
dan skilfull men there were an hun-
 dred and twentie thousand. So they
 then brought no ignorant and raw
 souldiers into the field: Skill hea-
 neth a souldier, and encreaseth his
 courage, and striketh some feare into
 the enemy. A small number of skil-
 full men, and experienced in arms
 will easily rout multitudes of others
 as histories and experience doe
 vs. The *Romans* by their exercise
 souldiers got so great and so main
 victories. *Epaminondas* by his exer-
 sed *Thebanes* ouerthrew the *Lace-*
monians at length; *Hannibal* at
 coming into *Italy* at first, put
 flight 35 thousand with a small com-
 pany of old souldiers.

V. Besides all these, it is fit that
 souldiers should be religious, yea

ry requisite, because they expose themselves so to the danger of death, which none, but such as be religious can be prepared for. Besides, they may expect Gods ayde, they may fight with their hands, and pray vwith their hearts, by which meanes, that renowned *Machabees*, 2 Mach: 15 conquered *Nicanor*, and slew of his 26, 27. enemies 35. thousand. Let not the roaring boyes, the Machavilian Atheists, the prophane *Esaus*, the drunken sonnes of *Bacchus*, the blasphemous swearers, nor the filthy Adulterers laugh at this: for God requireth, that all should feare him. 2 Sa. 23. 3. Religion will make men valiant, never any in holy vvrit recorded for religious, but were indeed valiant, as *Abraham*, *David*, *Asa*, *Iehoidah* the high Priest, *Iosias* the religious king, all valiant men. And how can they be otherwise but valiant, when they know that God is reconciled to them, death, if it come, will bee to them advantage. These onely haue faith in God, and so will be courageous. Who can doubt that these will

See Doct,
Sut. Deane
of Exet. his
b. of warre.
pag. 37, 38
mooving
the Armie
to be reli-
gious.

So The Bible-battells.

adventure life in the field for religion and a iust cause, that dare willingly yeeld their bodies to be burnt for their faith and profession? They adventure their corporall life, but with assurance of a heauenly life after: Whereas all other, (be what they may be) hazard the damnation of their soules, with the death of their bodies; a desperate attempt in carelesse wretches; The religious of conscience will be obedient as Israel professed to be to *Iosua*, and are like the Centurions seruants going & coming at command, and not mutinous; they are of a quiet behauiour and temperate; not brablers nor drunkards, nor quarrellsome. They will esteeme of and loue a worthy Captaine according to his worth; who must be to them as a father, and they to him as sons; for in *Israels* language, they were called the *sons of the band*. Their prayers are of more force to preuaile with God to take their parts, and to vanquish an Enemy then all other means beside Israel fought, but *Moses* did procure the victorie by prayer.

And

Ios. 1. 16,

17.

Mat 8. 9.

2 Ch 25.

13.

See the
reading in
the marg.

The Bible-battells. 81

And least any scoffing *Ishmael* should deride this care of the choyce of religious men, as having no patterne of warlike Chieftaines to follow. let them looke to the mightie man of warre, the Lord of hosts, the king of Kings, and consider what manner of souldiers he did chuse to fight his battles. The Commanders were religious, as *Ioshua*, the *Iudges*, *Ehud*, *Gideon*, *Iepthah*, *David*, and others. His Armies mustered by the Lord, were called his *sanctified ones*, set apart by him to military imployment; They were also mighty ones and strong, *Esa. 13. 3. Joel 2. 5.* they were skilfull to march, and did not breake ranke, keeping way and iust distance, not thrusting one another they cared not for wounds, though the sword pierced them: they were such as were runners, quicke and nimble in execution: and to conclude, they, reioyced in the Lords highnes, and in his excellency, Such did the Lord muster and chuse for his host. Exo, 15. 3. Joel 2. 7. 8, 9.

But it will be objected, that *Iepth-*

82 The Bible-battells.

Jud 11. *tab* had in his campe vaine men:

1 Sa. 22. 2. There gathered to *David* men in
& 30. 22. distresse, in debt, discontented persons, vaine and wicked men, and sons of *Belial*, who fought with courage, recovered their losses, and slew the Amalakites.

1 Ch: 12. It is very true: but these were some
33. onely among the rest, the Commanders themselves, and other among them were well given. Againe, they

Judg; 9.

had such as pleased to come to them in their distresses; but they did not hyre such as the bastard *Abimelech* did, who hyred vaine and light men, a companie fit for such a Capitaine. Authoritie that may presse, may find fitter men for their seruice in a good cause, if they looke to prosper, then *sonnes of Beliall, Rogues, Loyterers, Pikars, Swearers, Drunkards, Bastard-breeders, Gaole-birds, Scurfe and Scum* of a people, held vnworthy to liue among honest men, very *Out-casts* of parishes, not to bee admitted indeede vnto the honour of being a Souldiour.

But

But some will perhaps say, that of these Routs of outcasts some have proued very seruiceable, also many vncleane liuers, prophane swearers, whore-master, and Cup-Captaines haue shewed great courage in warrs; And its knowne, that Heathen men *Julius Caesar, Alexander, Hector, Achilles, Themistocles, Epaminendas, Pyrrhus*, and infinite others haue bin valiant souldiers.

First for these latter though Heathen, yet morall vertues haue beene commended in them, and according to their Pagan profession they were religious; asking countell of their gods, without which they would not go to warre, and they hearkened to their Priests, Diviners, Soothsayers, Prognosticators, Astrologers, Chaldeans, and such as were Revealers (as they thought) of the will of their gods. For the rout of outcasts it may be some very few of many haue beene seruiceable, but what haue all therest beene? An Heathen could say, *That of a Company riotous and disorderly there is no vse.* For the

*Xenophon in
exp. Cyr. 2.
Cicero de
nat. Deo. E.
lat. 47. 12,*

13.

*Charondas in
Xenophon
other exp. Cyr. 2*

84 *The Bible-battells.*

other that are held so valorous, true it is, that humane fortitude may be in an *Abimelech*, that murderer of his brethren, in an *Abner*, a *Joab*, as it was in those forenamed renowned Heathen, yea, in other most lewd and vicious, and most prophanely irreligious, there may be out of pride and ambition, out of a furious heat of heart, out of a resolved foole hardy desperatenesse, out of hope of spoyle, out of a vaine desire of getting honour, and out of some such like grounds. perhaps out of an inflamed spirit of the Battery, shewed a kind of valour.

But this is not Christian fortitude, such as was in *David*, and others accompanied euer with other laudable vertues. What desperate companions were the three seditious Captaines in Ierusalem and their followers, they prodigally shed the bloud of one another, and like Lyons fought with the Romans: but at length to their owne vtter confusion. And what becommeth of these sorts of such seeming valorous men?

what:

The Bible-battells. 85

what commonly is their end? How prosper they? to say no more of them but this, let experience speake.

Happy were it, that Christian armies were gathered of religious, or at least of ciuill and morally honest men, that the commendations of them might be like *Scipio Africanus* *Plutarch*, his Armie, the meanest of whose souldiers seemed to be a graue Senatour.

The souldiers then, as they now be were of two sorts; *Footemen* and *Horsemen*. For *horsemen* in *Isreel* there were none in the dayes of *Iosua*, the *Iudges*, *Saul* (though he beset out like the Heathen Kings) nor in *Dauids* time, nor *Salomon*, to wit, horsemen for warre, indeede there is mention of *Salomons* horsemen and Charrets for magnificence (as it seemeth) but not for warre; as *Absoloms* Charrets *Ier. 17. 25.* and Horsemen were, and others also. & 22. 4. In *Iosua* his time they were com- *Ios. 11. 6, 9.* manded to hough the Heathens horses, and burne their Charrets with fire, and they did so; and in like man- *2 Sam. 8. 4.* uer did *David* afterwards, least *Israel* should

86 The Bible-battells.

should trust therein. Yet afterwards in *Iehosaphats* and *Ababs* dayes we reade of hortes, which they had with them into the field; and in *Iehoazas* his reigne, mention is made of Charets and horlemen a few; but of mustering or numbring of them, we read not at all.

The Heathen Armies were ever very strong in horsemen and Charets, and also Charets of yron, Camels they brought with them for burthen it may seeme, and for their Kings to ride vpon, which had chaines of gold about their necks. They would bring in their host manie horses, as 60000. at a time; so did *Shishake* of Egypt; *Sisera* had 900. yron Charets. The Philistins came against Israel with 30000 Charets, and 6000 horsemen; *Zobab* had 40000 horsemen, with many Charets, their horses were not hackney lades, or meane cart-horses, but horses for warre, and mightie tramping and prancing horses, neighing terrible, very strong, pawing with their feet, as full of fiercenes and rage, and such as were trained up, not to

teare

1 K: 12. 4

2 K. 10. 2.

Judg: 8. 26

2 Ch. 12.

1 Sa: 13. 5.

2 Sa: 10. 18

Judg: 5. 22.

Job. 39.

19-25.

feare the rattling quiver, the glittering speare, the sound of the trumpet, nor shout of an host of men; but darst goe on in their strength to meet the armed men, and not to turn backe from the sword: They had horses also that were very swift, and strong ones, whose snorting and neighing might be heard a good way of, the sound whereof seemed to make the earth to tremble. The Hea- then brought also Elephants into their battles, so *Antiochus* trained such vp for warre: how they vsed them, read the 1. *Mach.* 6.34 and 25. Ier. 4. 13.
& 8. 16.
1 Mach. 1.
17. & 8. 30
34. & 6. 30

The chiefe Charriots and horsemen of Israel were *Eliab* and *Elisha*, and the hosts of heaven: The Armies of Israel were commonly footmen, these they did muster, and chule to fight their battles, as is before declared. 2 K. 2. 11.
& 6. 17.

In this mustering and choise, due care should be had of publike good without corruption; for the faithfull chusing of fit men for the king and the country is a speciall seruice, a ver- ry weighty busines, and of great importance.

Lib. I. cap. 7
d: re milit.

Val. Max.
lib. 6. ca. 3.

portance. For *Vegetius* affirmeth, that the strength of the Roman Army, and the foundation of their Empire was in the first choyle and tryall of their souldiers. They employed in this choyle of men sit for warre; men of knowledge, gravity and honesty; and those that of favor or covetousnesse corrupted the right order in musters were punished. For this, one *Pedius Blasus* was with reproach put out of the Senat. They were by law forbid, either to admit or dismisle a souldier for mony. In *Traian* the Emperours dayes, one that made his son vnable to serve in the warres, was banished his country.

CHAP.



CHAPTER. X.

*Of the Armies in old times,
the view of them ; and of
the exercise before
Souldiers goe to
Warre.*



N the muster
as the persons
are to be well
chosen , so
must the arms
be well loo-
ked to : what
they be now,

is well knowne to souldiers.

The furniture for souldiers in old
time

90 *The Bible-battells.*

Ez: 23, 24. time recorded in the Bible for prefer
 1 Sam: 17. vation of their bodies were these
 6, 7, 38.
 2 Ch: 26. a *Helmet*, a *Brestplate*, a *Coate of*
 14. *mail*, a *Gorget*, an *Habergion*, and
 Eze: 38, 4. *Greaves*, and they had also for de
 2 Ch: 14, 8. fence, *Bucklers*, *Shields*, and *Tar-*
gets.

The weapons they used were, the
sword, which was sometimes two
 edged, girded to them with a girdle
 to their side, a *Dagger* vpon the
 thigh, as was sometime a short sword
 16. Also they had *Speares*, *Lances*, *Hands*
 2 Sa: 10, 8. *flaxes*, *Battle-axes*, *Darts*, *Slings*, to
 Iudg: 3, 16. sling stones in, in which some were
 Psal: 45, 3. so cunning, as they could use either
 Cant: 3, 8. hand, and strike at an haire breadth
 Ioe: 2, 10. They had their *bowes* and *arrows*
 Ezech: 39, 9. which did them great seruice as in
 Ier: 51, 42. former times Archers have done
 Ioe: 2, 8. with vs, and by whom this Na
 2 Sa: 18, 14. tion hath beene famous; of the
 commendation of Archerie, let
 any that please, reade certain
 discourses of one Sir Iohn
 Zach: 9, 15. S M I T H Knight. They had in
 Ier: 50, 42. stead of Cannons, *Battering rammets*
 Iudg: 20, 16. and *Engines* cunningly invented

91 The Bible-battells.

to shoote Arrowes and very great stones.

The Armes must bee viewed, both for goodnesse, that there bee no defect therein, and also for fitnesse, serviceable for the time, and conuenient for those that are to vse them: for a *Sauls* armour will not fit a *David*.

Armes good and fitt must bee well kept, the sword must bee bright and sharpe: so must the Arrowes, the Speare heads are to glister. For hee is surely a base-minded Souldiour, that is a Sloven in his Armes. The Heathen tooke care of this. *Scipio Africanus* commanded his Souldiours to haue their Armes cleane and fit; so did the Emperour *Aurelius* giue a charge for this, that the Armes of his souldiers should bee kept cleane and bright.

Now hauing fit men, fit and good Armes, before such yet doe goe into the field they must bee trained vp, so was *Abrahams* ser-

uants

1 Ch: 12. 2.
pag: 20. 26
Eze: 4. 2. &c
21, 22.

2 Ch: 26.
14.
1 Sam: 17.
39.

Eze: 21. 9.
10.
Naum 3. 3.
Ier: 51. 11.

Liv: 26.

Gen: 14. 14
Liv: 26. &
29. & 23.
& 34.

92 The Bible-battells.

Gen. 14.

14.

Lev. 26. &

29, & 23,

& 34.

Gneciard.

li 8. & 11.

Dr. Sutclif.

pag 85.

part. 2.

uants, he armed his trayned ser-
vants to sit vpon the Enemies, as
did *Scipio*, *Titus Sempronius*, *Cato*,
and other Romanes. It is great
folly to thrust an ignorant multi-
tude into battle. And yet also its
not good too much to trust vnto
trayned Souldiours at home that ne-
ver were abroad. For the Vene-
tians making themselues too confi-
dent vpon their trayned bands,
were ouerthrowne. And euill
were the Florentines apaid in tru-
sting to their trained men. For they
may be as one saith, and though well
instructed, yet never having scene
warres, nor been in the field to skir-
mish and fight in good earnest, may
faile the souldiours expectation. Ne-
verthelesse it is necessary that soul-
diours be made skilfull in the vse of
armes, and exercised in feates of acti-
uity, to march, to keep rankes, to
vse right their postures, and to be
ready at command to doe what they
ought doe. And this must be in time
of peace, as no doubt the Israelites
were, which made you so expert in
time

The Bible-battells. 92

time of need. This care had *Cassius* *Tacit.* 12.
the *Roman*, and *Epaminondas* the *The-*
ban. And to say as it is, though there
were no enemies to be expected or
feared, yet cannot youths be better
employed, then in militarie exerci-
ses, and vse of Armes.

CHAP.



XI. CHAP.

Of the Officers in War.



When there is a good wise and fit choyse made of the souldiers, as of men of vnderstanding, strong active, and honest, and also trained well, then special care must be had of appointing such Captaines and Officers for them, as may be worthy of such souldiours, able to command in wisdom, and to rule them well prudently.

2 Sa: 18. 1.
2 Ch: 25. 5.

When *David* had numbred the the people, is likewise *Amaziah*, they placed Commanders ouer them. Of which

The Bible-battells. 95

which some were ouer thousands, some ouer hundreds, some ouer fifties, and some but ouer tens. They were called *Præfetti*, or *Principes*, the Officers of the host, *Chiliarchi* ouer thousands, *Centurions* ouer hundreds, *Pentacoutarchi* ouer fifties, and *Decurions* ouer tens: called they were Captaines, and Leaders. The chiefe had command ouer many thousands, some ouer 280000, some ouer 30000. All the sorts of them were choise persons, valiant men, men of might, skilfull in vse of armes, and fit for battle, tryed souldiers in the field, worthy their places. They were wise, valiant, and not of a double heart, not traitorously minded, not disaffecting the State, nor the protested religion. They were such as set God before them, and in the service of warre, offered themselves to the Lord, as the learned Translator interpreteth the place, *Alacerrimo & promptissimo animo ad bella gerenda eius*, with most lustie courages, and most readily bent to fight the Lords battles.

Though

Num: 31.

14. 48.

1 Sa: 8. 12

1 Mach: 3. 5

1 Ch: 13. 1

2 Ch: 17.

14. 15-18.

1 Ch: 12. 8

15: 20. 21:

32. 33

2 Ch: 17.

16

96 The Bible-battells.

Though all were worthy praise,
yet among them some excelled other
some, and were more renowned, as
2 Sam. 23, were the *speciall worthies of David*,
and that without pride in themselves
not contemning others, and without
enuy of the lesse famous, for any
thing the Scripture speaketh of.

These Leaders, Captaines, and Of-
ficers were none of them yong strip-
pling, raw and vnskilfull souldiers: but
all knowne men of might, fit for bat-
tle. If a *David*, a yong man, a youth,
a very stripling be advanced to bee
Captaine ouer a thousand by *Saul*,
it was *extra ordinem* indeed, because
he was knowne, and had sufficiently
1 Sam. 17 and often shewed himselfe to bee a
59, 6, & valiant man, a man of war, prudent
16, 18, & in speech, and wise in his actions
17, 34, 50, and behaviour. For he had slaine
51. & 18 a Lyon and a Bare, and had over-
13, 14. come the Gyant *Goliath* before this
his advancement. Such youths as he,
if any such were, might well bee ad-
mitted to command. Otherwise, *A-*
drian the Emperour is to be follow-
ed, who expressely forbad *beardlesse*
youths

youthes to aspire to such a charge: *Alexander* in his expedition against *Darius*, chose such for his Commanders, as were experienced in his fathers service, and of ripe iudgment. Such as haue not attained to the grace of a manly counterance in such manlike services, cannot procure authority sufficient to command braue spirits. And such as procure their Places without desert, d serue to bee remooued. *Cesar* being in *Africa*, dismissed some *Colonels* and *Captains* with disgrace, because they had got such places by fauour, and not by iust deserving. Buying and selling of places is base marchandizing, and such as so come in, will surely make poore souldiers pay dearely for it, if they be not prevented. It were a care worthy Soveraigne authority that for every place in campe, deserts should onely aduance all and every Officer, such as be valiant, loyall, diligent, men of skill, and ayming at publike good, true honour, and not chiefly or onely at profit, or at other courses vnbesitting a right

*Limprid in
vira eius.*

98 *The Bible-battells.*

souldier much lesse a sound Christian. Worth in men advanceth the worke intended, warres by Gods blessing will prosper, souldiers will be more obedient, and the whole host be better governed.

CHAP.



CHAP. XII.

*Of the Generall over the
whole Armie.*



Though as hath been
shewed, that Kings in
person vsually did
go into the field with
their hosts; yet did 2 Sa. 2. 8.
they appoint one 1 Ch. 11. 6

Chiefe Ruler over all, called the Ge- 2 Sam. 23. 37.
nerall, or Captaine over the host, and

Chiefe over all the rest, who had his 1 Sa. 14. 1.
armour-bearer, as it seemeth, every Iud 9. 34.

great Commander had, as well as 1 Sa. 16. 21
Kings, Abimelech had his, Saul his, & 14. 1.

(in which office was David at the 1 Ch. 19. 16.
first) Jonathan his, which Armour- 1 Mach. 7. 8, & 4. 100

100 The Bible-battells.

bearers were also valiant men. The
Heathen had also such Generals, as
Phicol was to *Abimelech* King of
Gerar, *Shaphach* to *Hadadezer*, *Naa-*
man to the King of *Syria*, *Sisera* to
Jabin, *Bacchides* to King *Demetrius*,
and so others to other Kings. And
when there was no King in *Israel*, the
Lord made *Iosua* his General to fight
his battells, and after him he raised
vp *Othniel*, *Ehud*, *Barak*, *Gideon*, *Iep-*
thab, and other Iudges. This hath e-

D. Sutel ca. ver beene the constant order, for pre-
4. pa. 51. - servation of vnitie. None had equall
authority with them, though others
were of great place, as was *Abishai*
and *Ittai* vnder *David*, who divided
his host into three parts, one to *Joab*,
another to *Abishai*, and the third to
Ittai. In *Iehosaphat*s time there were
then foure that had divided among
them into distinct numbers 1160000
a million an hundred and threescore
2 Mach. 8. thousand: Sometime we reade how
9. the Heathen ioyned two together,
as *Antiochus* with *Nicanor*, *Gorgias* as
an adviser and a man of great expe-
rience.

The

The *Generals* appointed by God were ever assisted by his spirit, to become wise, valiant, and religious. Kings choose their *Generals*, sometime, as nigh of blood; but ever worthy men, as *Saul* did *Abner* his vncle one wise and hardie: So *David* did chuse *Joab* his sisters sonne, but it was upon his desert. For if such be chosen, as be without due desert; valorous spirits in heart disdain them; whence disorders, contentions, disgraces, and ill successe. The *Enemie* being a wise Commander despiseth the power of such a Leader; So did *Cesar* even the old Company of the *Spaniards*, because he knew *Petreius* and *Afranius* their Commanders to be men of no worth. Braue *Generals*, if God be not against them, further the victory mightily, like *Marius Coriolanus* leading the *Romanes* got them the victory over the *Volscians*; but after taking the *Volscians* part he made them Conquerours over the *Romanes*: Its better of the two, that a Lyon lead an armie of Harts, then a fearfull Hart an Host

1 Ch. ii. 6.

De bello ci-
vili.

Liv.

Plutarch.

2 No Civ. 5

of Lyons: For *Cæsars* invincible souldiers were by their cowardly *Sabinus* their leader overcome. So as Princes had need of worthy Generals well qualified.

I. They should be *religious*, for if this be required of all the souldiers, if possible; much more of the Chieftayne, the Generall that commandeth all. Such God who is to be followed did chuse; such a one was that valiant *Iosua*, valiant *Iudas Machabens* and others, and they prospered.

Eccles. 10.
10. 12.1 Sa. 18. 13
14, 15.

II. They must be *wise*, for wisdom, saith *Salomon*, is profitable to direct, and a wise mans words are gracious. A General should be as *David* behaving himselfe so wisely that his Enemy may feare him, his friends loue him and honour him. And the Wiseman saith also, that *wisdom* is better then weapons for warre: for consideration and well foreseeing, and wise managing of an Armie, and finding out of stratagems may prevaile, where mere force cannot. *Pyrrhus* the *Epirote*, and *Scanderbag*, and *Hannibal*

nibal by wisdom and forecast obtained great victories. Courage and strength hath gotten many a glorious day, but policie hath the preeminence. It was by policie that Prince *Edward*, King *Edward* the thirds sonne with 8000. overthrew the French Army of 60000. & by policy *Henry* 5. prevailed with 15000 against all the power and Nobilitie of France likewise; cunning contriving of matters winneth often, where strength would faile. So wise should a *General* be, as that he should not need to be tyed to particular instructions, but to be able to proceede wisely with a large Commission, and to vse it according to present occasions, and difference in the times, and variety of things falling out for advantage to him: which he may lose by bridling instructions. *David* wise and valiant prescribed not to *Joab* what to do:, how, when, nor where in particulars: nor did so the Roman Senate to their Generals, they were not limited: see for the commodities herein, and yet the cautions withall,

104 The Bible-battells.

Cap. 4.
part 4.

in Dr. *Sutcliffes* discourse of warre.

III. *Generalls* should be, as religious and wise, so also very valiant men, such as God chose were valiant, the Angel called *Gideon* a valiant man, such a one was *David*; Among the Heathen, the *Generalls* were found to be valiant; *Alexander* the great performed many valiant Acts against the *Persians* and *Indians*; and so did *Julius Cesar* against the fierce *Nervii*, and at the battle of *Numida* he shewed himselfe most valiant in leaving his horse, and setting himselfe foremost in the front of his foote, to stir vp their courages. *Scanderbeg* was wise and valiant, so was *Pirrhus*: for the fearefull soone turne Cowards; and in Cowards is no trust: for they will betray King, Country, Gods Cause, even true Religion, and all, for bodies safety. So hatefull are Cowards and the fearefull as they are the foremost in the ranke of the damned crue going to Hell.

Rev. 21, 8.

IV. *Generalls* should be courteous and affable to their souldiers, not proud, nor disdainfull, courteous behaviour,

haviour, in a wise, valiant, and worthy Commander stealeth away the hearts of inferiours, and knits them to him: How did *Absalom* win all hearts in a manner to him: which I note, for the Courtesie, not for his Craft therein, which a Generall must be farre from; least he prone a Traitor, and find the Reward of such a one. The affable Courtesie here intended is the gaining of the hearts of souldiers to obey from loue, rather then of feare. *Cesar* would call vpon his souldiers, and terme them by the name of companions and friends. Disdaine is proper to a dunghill Knight; *Mithridates*, *Cyrus*, *Scipio*, yea great *Alexander*, were very courteous and respectiue to their souldiers, so also was *Charles* the fifth.

V. *Generals* should be faithfull of their words, to performe what they promise, or what others by their warrant doe promise for publick good: this was the valiant worthy, the religious *Iosua*, very carefull of, even to *Ios 6.22*, the deceitfull *Gibeonites*, as also after- *23. & 9.19*

Jud. 1. 15. wards to *Rahab* according to the
 1 Sam. 30. word of the spies, and their promise
 15. vnto her; and in like manner with
 the man of *Luz* the spies kept their
 word: So *David* performed what he
 promised vnto an *Amalekite*.

It is much derogatory to the ho-
 nour of a *General* to be found false on
 his word: *Alexander* being advised
 by *Parmenio* on a time to breake his
 word, said, if I were *Parmenio*, I should
 perhaps doe so, but its not lawfull for
Alexander so to doe. The *Romane*
Commanders were most praise-wor-
 thy in this. A *General* to be a trea-
 cherous *Triphon* to a *Jonathan* is odi-
 ous to any noble and valiant heart;
 and he detesteth to be a fedifragous
 1 Mach. 12. *Hamilcar*; the faith of a souldier
 42. 49. should be inviolable.

VI. *Generals* should be temperate, sober
 & chaste, vertues ever accompanying
 true graces: we never reade of any of
 the valiant worthies, such as *Iosua*,
Ehud, *Othniel*, or *Dauids* worthies to
 be given to gluttonie, drunkenness,
 or to filthy lusts of Adultery and for-
 nication; where reade we in *Israel* or
 in

in *Iudab*, of valourous spirits to haue
 beene drunkards, or to haue ravished
 women or maydens? Indeed this was
 the course and custome of the Hea- ^{1 K 20. 16.}
 then; and of some idolatrous *Elab*, ^{Lam 5. 11}
 who in his drunkenesse lost his life, ^{1 K. 16. 9}
 as did drunken and lustfull *Holofer-* ^{Joel 3: 3.}
nes; *Ioab*, though otherwise bad e- ^{Iudeth 13:}
 nough, yet we doe not reade of any
 drunken humour in him, nor to be
 addicted to filthinesse, nor yet his
 valiant brethren. Indeepe *Sampson*
 was something given to lust, but he
 payed well for it, even contempt,
 losse of his eyes, imprisonment, and
 death. This sinne of lust and drun-
 kennesse in Captaines and souldiers
 is heathenish, which yet some Hea-
 then haue so detested, as they may
 rise vp in iudgement against many
 called, but vnworthily Christians.
 Great *Alexander* vsed the wife and
 daughters of *Darius* and other beau-
 tifull women of *Persia* very honou-
 rably, without any suspition of vn-
 chaste behaviour, yea so he hated fil-
 thy lusts, that when two souldiers
 one *Damon*, and an other *Tymotheus*,
 vnder

vnder *Parmenio* had forced mens
 wiues he commanded them to be put
 to death as brutish and wilde beasts.
 Young *Scipio* the noble Romane, not
 then aboue 22. yeare olde is praise-
 worthy in this also, who comman-
 ded (as *Plutarch* recordeth) that wo-
 men taken in warres should not be
 defiled, and when a beautifull damo-
 sell was at a time presented to him,
 he did not onely containe himselfe
 from violating her chastity, but sent
 her to the Noble man to whom she
 was betrothed, with an enlargement
 of her dowrie : behold these you
 Commanders. It were too long to
 enlarge every worthy quality requi-
 red in a Generall : briefly therefore
 for the rest, he should be *without en-
 vie*, not an envious *Saul* to see a *Da-
 uid* doe well, and haue his deserved
 praises, but rather rejoyce thereat,
 and be like the noble *Mutius Sceve-
 la*, who to match the good service
 of *Cocles* done for *Rome*, adventured
 into the *Hetrurian* Campe to kill
 their King in his tent. He should be
 like *Fabritius* the Romane besieging
Fidena,

Fidena, who when a Schoole-master perfidiously betrayed his Schollers, Children of the chiefe Citizens, into his hand, refused the advantage thereby to gaine the Citty, and sent the Traytour bound, and caused the boyes to whip him againe into the Citty, by which he wonne the affection of the Citizens, and wrought them by this act to become Tributaries to the Romanes. He should be *watchfull*, as the eye of the whole host, and very *painfull*; *Julius Caesar* may be a patterne herein to such as please to reade his Commentaries.

Alexander the great to keepe his souldiers from sloath, in the intermission of warres, exercised them in hunting wild beasts which were of fierce natures, and he himselfe fought with a Lyon very dangerously, a Lacedemonian Ambassadour beholding the combate. By industry and great paines taking *Hanibal* and *Ingrithe* vexed the Romanes. He should be *temperate in diet*; as was *Alexander*, for when a Princesse called *Ada* sent him delicate dishes of meate, he sent her

her word againe, he knew not what to doe with them: for his Governour appointed him, said he, for his dinner to arise before day, and to march in the night, and for his supper to eat but a little at dinner: a spare diet for a King. A braue Commander saith, one should more feare a wanton banquet, then a bloudy battell: For after *Alexander* gaue himselfe over to effeminate delicacies, he lost his honour and life. The conquering Romanes so hated belly cheere and voluptuousnesse, that when *Lucius Pius* got the *Sarmates* by his often banqueting them, to submit to the Romanes, and he coming to *Rome* demaunded to triumph, they did not onely deny it him, but in detestation of his belly-victorie, they put him to death, set an Epitaph of reproach vpon his combe, and set the *Sarmates* free from them againe as dishonourably wonne to their obedience. The *General* must be tenderly respectiue to the life and health of his souldiers: and a liberall rewarder of the worthy; this was *Cæsars* excellency,

III The Bible-battells.

cellency, who said to *Mamillus*, that he held himselfe in nothing more honoured and happy, then in liberally rewarding the well deserving, and mercifully pardoning the Enemy: for the one will make souldiers resolute in execution, and the other will allure the enemies to yeeld and not in a desperate obstinacie stand out, as they will doe in feare of a bloudy Tyrant, a Turke, a Tartar, and a proud Spaniard.

CHAP.



CHAPTER. XIII.

Of Counsell for warre.

Esa. 58. 5.

2 Sam. 16.

20. & 17.

7.

O *General* is so well qualified, though with the best endowments of bodie and minde; but needeth counsell and advise. Counsell and strength is for warre. *Hexekiah* a wise King tooke counsell with his Princes and his mighty men to withstand *Senacherib* and to hinder him, as much as he could: *Absolom* would proceed by advise in his rebellion to aske counsell, though God in his wrath confounded it, by *Dauids* friend, in his mercie to *David*. *Gedaliah* not hearing

ring truth, nor receiving advise when timely offered, was trayterously slain by *Ismael*; The King of *Syria* tooke counsell to proceed in warre against *Israel*. To warre without advise is not good: without counsell, saith *Salomon*, purposes are disappointed.

2 K. 8.
1 Mach. 5.
67.
Pro. 15. 22.

The *Romanes* had their Counsellours with their *Generals*. *L. Furius* in his warres against the *Gaules* had five, *Cesar* against France ten, *Pompey* against *Pirats* had more.

And as good Counsellours were appoynted, so the wise would take their advise: as did *Camillus* before he fought with the *Gaules*: *Curio* in *Afrike*, *Scipio* before he set vpon *Asdruball*. So did *Cyrus* before he charged *Artaxerxes* his brother; *Zenophon* refused not to heare the counsell of a meane souldier. *Antonius Pius* would doe nothing but first he advised. And where good advise is heard and wisely followed good successe often followeth thereupon: But where one will do all alone, as *Charles* Duke of *Burgundy* did, he may soone overthrow his estate as he did: Such

Guiccard.
lib. 19.

a one was *Lantreck* who brought his forces of *France* to ruine before *Naples*, because he would hear no counsell nor be advised. The high conceit of himselfe that was in *Lewis Sforca* to rule all after his owne apprehension, brought him to a tragicall end, as *Guiccardine* relateth. Counsellours must yet be first taken heed of, to wit, such as are envious, such as think through pride their owne counsell best, are not easily to be followed; nor those to be Advisers who are Pensioners to the Enemy, as some English were vnder *Edw. the 4.* to *Lewis* of *France* the 11. such Pensioners are Traytours to their Prince and Country.

Concerning Counsellours, their qualification must consist in these 4 things, *number, equality, ability, and good honesty*. For the first, in the multitude of Counsellours is safety, saith *Salomon*, and purposes are by them established. To be led by one is vnadvisednesse; many eyes see more then one, though that one be very wise. In the *number* one may not overway the

Prov. 11.
14 & 15.
22 & 24. 6

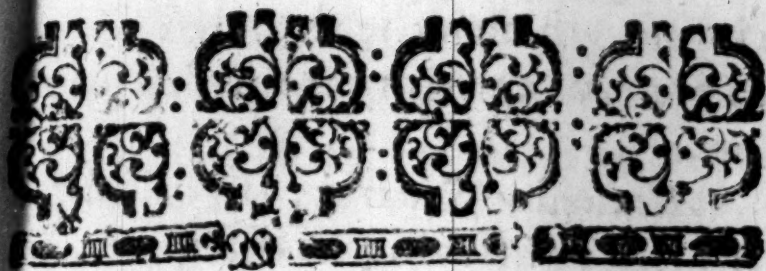
the rest in superiour power ; for then one is all, and the rest are Cyphers to make vp the number, but are not of value, many in name are there, but in effect one is the substance, and they all in him : Therefore in some sort equality is necessary, & freedom without feare to advise for the best. They must be wise men able to giue counsell, from knowledge and experience.

Emilius Paulus hated those which Liv. 44. would be counselling in that which they vnderstood not. The Counsellours of the Romane State in *Iudas* 1 Mach. 8. *Machabens* dayes were many, among whom was neither emulation nor envy, nor any one of them that domineered over another. They were for wisdom & age called *Senators*, and for loving care of their Country, *Fathers*. *Severus* the Emperour had many in Counsell of warre, but all of them ancient experienced Souldiers in Armes: Also if they be schollers, good historians, able to relate their reading in military matters, they may do much good. Whatsoever their number be or their equality, or their skill, its most

116 The Bible-battells.

most meet principally that they be
honest, that is, *faithfull* in their Coun-
 sell, fearing God, and detesting trea-
 chery and al falshood: for the Coun-
 sell of the wicked are deceit, neither
 are flatterers & fearfull to be iudged
 good Counsellours. Also their hone-
 sty must binde them to faithfull se-
 crecie; there must be no false brother
 to discover their Counsell; Such a per-
 fidious wretch if espyed, is to be made
 an example to other with terrour.

C H A P.



CHAPTER. XIV.

Of the disciplining of an Army, and orderly government thereof.



AN Army gathered, a fit General appointed, and well deserving Officers chosen, and by good counsell the warre established, yet all

is nothing without military discipline: which is the very *vinculum belli*; The Lord therefore when hee he brought forth his host of the Israelites from Egypt, vnder his General

118 The Bible-battells.

all Moses, he appointed a strict discipline, which is the strongest Guard to preserve an Army from destruction.

Alexander Severus, so called for his strict observing of discipline, so held discipline the preservation of the Common-wealth, as the letting of it slip, shou'd be losse both to his name and Empire, *Scipio Africanus* so obserued discipline, as his souldiers seemed Senatours, as *Plutarch* witnesseth. The cruell Turkes observe discipline, and that to our admiration, by which they haue mightily preuailed against vs Christians, who may be ashamed of our ouermuch loosenes herein.

Hist. peregr.

The well ordering of the host of Israel by the Lord, stood in these things.

I. In the making of excellent lawes for good govtinment: for his lawes were so righteous, as no Nation could come neere them, nor had the like: as *Moses* told them. Good lawes are the foundation of order and discipline, the guide of mens actions

Saml. 303.

4.

Deut. 4.8.

The Bible-battells. 119

actions, and preservation of an Armie, without which there would be nothing but disorder, and so confusion.

II. In the execution of these Lawes, from which none might turne either to the right hand or the left. The life of all Lawes is to see them observed, and strictly obeyed, for else Lawes be made in vaine. Deut. 5. 32

III. In not allowing any privilege to any one, or any dispensation to any person to transgresse the lawes. *Moses* the *Generall* was a strict obseruer therof, and so his Deputy *Lieutenant Iosua*, and if *Moses* himselfe offended, he tasted of the kings, the Lord of hosts displeasure. Though *David* for iust causes forbore *Ioab* his *Generall* for a time, yet for his breach of lawes he tooke order to haue him punished after his desert. *Moses* was so iust and strict a Iusticer, that in iust proceedings hee would haue none spared, not the heads of the people, nor any to spare his brother, nor his companion, nor his son. Num. 10. 12. 24.
Num. 25. 4.
Exod: 32. 27. 29.
Saul

Saul would haue put *Jonathan* to death, for not keeping the charge which he imposed vpon the whole host. And the *Romans* without respect of persons, punished offenders. The Consul *Titus Manlius* caused his owne sonne, for breaking the law of discipline, though otherwise his aduantage in slaying an vpbraiding enemy was both honourable, and to the *Romans* beneficiall to be beheaded. None in a campe may thinke themselves free from observing order, nor the *Generall*, for hee that commandeth others must order well himselfe, or his command will grow into contempt. This made *Papirius* to purpose the death of the *Generall* on his horse, because hee fought without command, though he returned victor. *Alexander* the great would desire of his souldiers the obseruation of no stricter lawes, then himselfe would vndergoe; *Adrian* the Emperour was singularly prayse-worthy for this, and so was *Scipio*, *Severus*, *Pyrrhus*, with others.

IV. In promising rewards to the
obe

obedient, grace and favour to such as kept themselves within bounds, within the lists of good order and government, the promises are set downe at large in many places by *Moses*, and were faithfully performed to the well deserving, as to *Caleb*, to *Iosua*, to *Phineas*, and others. This will procure loue to the lawes, make them more remarkable, and take vp the minds of the well disposed with a watchfull care, to obey them. For as impartiall execution of lawes terrifieth some; so the reward promised and performed, putteth life and courage into the hearts of other some, to doe worthily.

Num 14.
24. 38.

F CHAP.



CHAPTER. XV.

*Of the evils to be avoided
in a campe, and to bee
sharpely puni-
shed.*

Dea. 23¹⁹,



Here is nothing dis-
pleasing to God, but
sinne, and sinne it
is which prevents
Gods blessings, and
causeth ill successe.
Therefore speciall care is to be had,
to auoid sinne and evill: as *Moses*
exhorted *Israel*, & as *Aurelianus* the
Emperour said to his Generall in a
military epistle of his, *if thou be a Tri-
bane: yea, if thou wilt live; keepe
backe*

The Bible-battells. 123

backe the souldiers hands from doing e-
vill.

I. Evill to be taken heed of is *A-*
theisme, deriding of God and Reli- Lev. 24. 16
gion, cursing God and blaspheming 10.
his name; this God punished with
death; for where God and Religion
is contemned, what can prosper?

Q. Fabius a Heathen imputed, the
calamity which befell the Romans
in the ouerthrow of *Flanimius*, to
be the neglect of Religion, and the
onely meanes said he, to recover
Gods fauour was to reuerence Reli Liv. 22. &c
gion, and to haue a care to please
God, should then a Christian deride
God and Religion? what came of
Rabsakab and other blasphemers,
God did slay in his host, 85000. *Ju-*
lian the Emperour after he apostated
and became Christs enemy, he soon
came to destruction, and *Julian* his
Vncle, who in contempt of Christ
and the Sacrament, pissed against the
Table before he dyed, hee fell into
such a disease, as made his entralls
rot, and hee to voyd filth at his
mouth.

124 The Bible-battells.

Exo. 32.

2 Chro.
25.7.

I I. Euill is Idolatry ; this greatly provoketh God to wrath , maketh peoplenaked of his protection, and to leaue them. This ouerthrew *Iero-boam*, with his 80000. Valiants in fighting against *Iudah*. This overthrew the Armies of *Ioash*, fighting against the *Syrians*, & by this was *Amaziah*s host beaten, by the Israelits, the ten Tribes. God will not bee with his people that shall have Idolaters with them. So the Prophet told *Amaziah* going against *Edom*.

Zach. 5.3.

3 Ch. 3.6.

III. Euill is the *Abuse of Gods name* by horrible swearing, and damned oathes, the Lord telleth vs that a curse remaineth vpon them, & he threatneth to cut them off, yet some hold themselves no souldiers til they can gracelessly, as a grace to them, thunder out bloudy oathes: common swearing maketh one apt to forsware himselfe, which is a fearfull sinne not left vnreunged of God in great persons, as in *Zedekiah*, king of *Iudah*, giuen captive into the hands of *Nebuchadnezzar*, with whom hee had
broken

broken his oath, for this was the power of *Vladislaws* vtterly ouerthrown, and hee slaine by the Turkes vnder *Amurath* the Grand-Signeour: with swearing and forswearing, must be abandoned, execrable cursing of others, and of themselves. For which many fearfull examples may be produced, which might cause men to tremble; some have beene possessed with the diuell, by wishing the diuel to take them, some hanged, by vsing this forme of execration, I wish I might be hanged if I doe this or that; some drowned in a Privie, as by a corrupt custome they vsed to wish, some rotting before they dyed, according to their cursing.

See exam;
in the
Theatre of
Gods iudg-
ments,

IV. The ill vse of much gaming, a thing that was not in vse in Gods host; and good it were that it were lesse in vse in our Campe; for God is dishonoured, monyes wasted, and many evils happen thereupon; our enemy the *Spaniard* in time of seruice doth banish al vnlawfull games. In the siege of *Poytiers* the *Admirall* caused a certaine *Ensigne* to bee han-

*Historia de
troubl.de
Fra.li.8.*

ged for that he was found playing at cards, while his company did watch in some perill: Manly exercises should be appointed them, and such as can reade, to get histories of warre and other good bookes to reade and discourse thereof; thus the mind and body will be well employed. It may be some souldiours would be so well exercised, if there were Commanders like *Cesar*, who read much, and did write his owne warres, or like *Pyrrhus* the famous Martialist in his time, who wrote many books; and as *Hannibal* in whose tents were found many bookes which he studied: braue and generous spirits should be delighted either to reade, or heare read the acts of valiant warriors, and scorn base play, and childish gaming.

Rev. i. i o.

*Num. 15.
32.36.*

*2 Mach. 8.
27.*

V. The prophanation of the Sabbath both the Lords day, as now Saint *Iohn* calleth it. God punisheth this in the campe of Israel; the valiant *Iudas Machabees* tooke speciall care to keepe the Sabbath with his host; when *Nicanor* King *Demetrius* Generall would in contempt of God fight

fight with *Judas* on the Sabbath day
there were slaine of his men 35000.
and he killed, his head stricke off,
his tongue cut out for his blasphemie,
and his right hand which hee
had stretched out against the Temple,
with his head sent to Ierusalem
to be hanged vp vpon a Tower. One
of the Kings of *Denmarke* contrary
to the dissuasions of Divines, would
needs ioyne battle with an enemy
vpon the day of Pentecost, but hee
lost the field, and his life withall. All
vaine sports on the Lords day, are to
be abandoned in a Christian host.

Ca. 1. r. 1.
27, 28.

Ecc. hist.
Cent. 12.

VI. Is Rebellion against lawfull authority: this the Lord punished, yea
he extraordinarily plagued Rebels,
making the earth to open and swallow
vp some, and fire to deuoure
some others; Rebels can looke for
no good end, see it in *Absalem*,
though he had most of Israel to take
his part. Let the end of him, *Bibri*
and *Zimri*, make men take heed of
rebellion.

Num. 16
33, 11, 32,
33, 41, 2,
49.

VII. Treasonable practises and conspiracies, and secret working with

Ier. 40.

the enemy are to be carefully looked vnto, and to be prevented, and the parties found out severely to bee punished, for good *Gedaliab* beeing warned, and not making timely inquiry was by trayterous *Ismael* cruelly murdered. So one *Quintilius Varus* for being too slacke to search out the Treachery of one *Narminius*, of which he had intelligence, was slaine with all his company. Of such was *Nehemiah* in danger, but his wisdom prevented them; and *Iudas Machabeus* had a *Rodocus* among them, a discloser of secrets to the enemy: but he was found out: *Cyrus* the younger executed one *Orontes* which went about to betray him to the enemy. *Marcellus* executed many in the City *Nola*, for treason, having had secret talk and intelligence with *Hannibal*. For such worthily deserue death.

Neh. 6.

17. 10.

2 Mach.

13. 21.

Liv. 24.

Num. 11.

1, 9, 21. 5, 6

VIII. *Is Mutinie*. God punished the murmurings of his people, and their malecontentednesse, such as cause sedition; and stirre vp others to grow rebellious are to be punished;

The Bible-battells. 129

shed, *Scipio* vpon a mutiny of his souldiours in *Spaine*, put to death the chiefe moovers, and so pacified the rest; so did *Tiberius* when his did mutinie in *Pannouia*, but it is hard measure to poore starving souldiers, for comming and demanding their pay in extreame need, to be held mutinous, and that onely for this, Captaines should hang some to make others willing to dye rather for hunger, then any more to complaine. *Oh unchristian cruelty, and merclesse inhumanity!*

IX. *Disobedience* to command, and to make attempts vpon the Enemy without warrant, or when a charge is giuen to the contrary, this God suffered not to goe unpunished in the presumptuous Israelites. *Manli-* Num. 14.
us his dealing with his sonne is before noted, and *Papirius* his purpose and intent towards the Generall of his horse. Men vpon their owne heads without command of authority to fight with the enemy, seldome proue successefull: which the *Ro-* Liv. 5.
mans found at the siege of *Vey* with

130 The Bible-battells.

Liv. 4.

Ios. 1. 18.

Num. 12.
8, 9, 10.

losse of their souldiers; yet *Jonathan* and his Armour-bearer secretly set upon the enemy and prospered, and was honoured for it. But such an example is extraordinary; as souldiers are not to presume upon their owne heads without command, so being commanded, they might readily obey; els all Military order would decay and die. We may reade in *Livie* that a Generall of the Romans slew an *Ensigne-bearer*, for refusing to advance himselfe forward towards the enemy, as he was commanded; yea the *Isaelites* held him worthy death that would refuse to obey the iust commands of their Generall *Iosua*.

X. Is *envy* and *pride*, and words of reproach the fruits thereof, tending to provoke to the breach of peace, this God punished in the Prophetesse *Miriam*, this envie, pride, and words of contempt are pestilent evils, and cause much mischief. Hence arose the bloudy civill discord and warre betweene *Jeptab* and the *Ephraimites*, of whom were slaine

42000.

42000. Hence the slaughtering and killing one another betweene *Abimelech* and the *Sichemites*, caused by the reproachfull and disdainfull words of *Gaal*, these things should be prohibited, and sharply punished. Iud. 12.
Iud 9.

XI. Is murder and the killing of one another; God gaue a very strait charge against bloud-shed. *Joab* the Generall being guiltie must die for it, even at the Altar: God never allowed Ayles for murtherers, and men of bloud, Captaines may not like rash brained and bloody men, disorderly kill souldiers; hee that shall so doe among the *Spaniards* dyeth for it: the *Romans* put to death such as stroke their fellowes with a sword, if they offered other violence as to throw stones at them, such were displaced with shame; Quarrels and Challenges thereupon with acceptances thereof have beene the losse of many liues vnworthily; hereby Princes loose their subiects, the armie is weakened, the enemy hereby advantaged. Souldiers liues should be 1:Kin. 1.
30. 31.

In l. 18.
19. 3. c. e.
remits.

132 The Bible battells.

2 K. 9. 12.

Ier. 37. 14.

Ier. 40. 16.
Note this.

be precious one to another, their bloud should be spilt in the publike cause against the enemy, and not in private quarrels, no not if a man put the *lye* vpon an other; *Iebu* a right valiant Captaine, marching furiously, did not quarrell with the Captaines in his companie, when they said it was false which he spake, so putting the *lye* vpon him, neither held he it such a disgrace, as now men doe iudge. *Jeremie* said to a Captaine of the Ward, vniustly accusing him, that it was falshood or a *lye*, as it is in the Hebrew Text, which he spake. *Gedaliah* put the *lye* vpon *Iohanan* a Captaine, a high and proud spirited man, and valiant too, yet none of these offered to any of them the stabbe, nor did make a quarrell thereof, nor did beastlike more then manlike, rush vpon one another, and kill one another: for these quarrelsome fellowes, and Spadassines (as one calleth them) are not ever the best men. Drunkennesse, whoring, swearing, and no doubt but hereupon forswearing, are no

mat.

The Bible-battells. 133

matters of disgrace to them, but forsooth the tearme *lye*, by which the father of all lies deludeth them, to make them straine at a gnat, and swallow Camels; to seeme to detest a *lye*, and yet in their vicious courses to be faithlesse to God, and their owne soules; Away, away with this delusion of Sathan, you that are truly valiant, and right Christian Souldiers, and suffer not your selues to be transported with this conceited disgrace to seeke revenge, and so be guilty of bloud; a crying sin before God.

XII. *Is carelesse negligence, and slothfulnesse*; this is to be punished, Jer:48.10;
the Lord pronounceth a curse vpon ^{1 K. 20.}
him, *that doth his worke negligently,* ^{39,40.}
and keepeth backe his sword from bloud,
when he may slay the Lords enemies.
It was ~~death~~ by negligence to let an
enemy put into a mans custody to e-
scape: so for a watchman not to give ^{Eze.33.6.}
warning; the watchman which suffe- ^{Liv.5.}
red the *Gaules* to enter into the Ca-
pitel, while he slept, was thrown from
the rocke of the Castle, and so puni-
shed

134 The Bible-battells.

Plutarch.

shed with death for it, the valiant Commander *Epaminondas* the *Theban* going the round slew the watchman whom he found asleep; by the Roman Law it was death: But this is to be meant in time of most necessary watching, because of the enemy, but not els, God forbid, that the blood of poore souldiers should be needlessly shed.

Liv, 2.

XIII. Is cowardliness, when a souldier dare not for feare performe his charge, this is to be punished. Cowards God put out of his campe, when he sent him to warre; and so did *Machabeus*. *Appius Claudius* did behead those souldiers that throwing downe their armes fled from their enemies; *Licurgus* made a law among the *Spartans*, that no man should returne home that turned his backe upon his enemy. *Caesar* put certaine Ensignes from their places, because they lost their ground in an encounter with *Pompey* at *Dirrbachium*; The Coward doth not only helpe the enemy, but disheartneth his friends; The *Lacedemonian* women would deliver shields

shields to their sonnes, exhorting them going to warre, eyther to bring them againe, or to dye valiantly; There was among them one *Damatria* who hearing that her son had not fought like a *Lacedemonian*, when he came *flew him*; so much did women there detest a cowardly spirit.

XIV. *Is flying away out of the host to the enemy*; this is worthy severe punishment: such base and traiterous spirits among all the souldiers in *Israel* I never read of to my remembrance; not in all the warres of *Iosua*, nor of the Iudges, nor of *Saul*, nor of *Dauid*; The Romans punished such with death, *Caius Marius* comming *Florus* but home from the army in Spaine, without leaue, was beaten under a gibbet, & sold for one piece of money, to signifie the base esteeme of such a fugitive; to flye to the enemy is to further them very much, by discovering to them the present state of those from whom they run, and therefore is to be very sharply punished.

XV. *Is Fornication, Whoredom, and fleshly*

136 The Bible-battells.

Num 25.

Nic. Gil.
Vol. 1.

ly filthinesse in any kind, not to be suffered. God for this sinne slew in the campe of Israel in one day 24000. *Phineas* in his zeale for this slew *Zimry* and *Cozbie* a Prince and Princesse. *Scipio* the younger banished women out of his campe. Before is shewed how *Alexander* punished this beastly filthinesse in souldiers. This sinne is yet nothing now in the thoughts of unbridled lustfull souldiers; which yet some haue well payed for. The *Sicilians* enraged against the Garrisons of souldiers, for their adulteries, whoredomes, and rapes, in the reigne of *Rodolphus* the Emperour, tooke armes, and vpon Easter day set vpon them and slew them all. The Emperour *Aurelianus* caused a souldier for committing adultery to be tyed by his feet to two trees bent to the earth, which being let goe rent him in peeces, halfe of him hanging on the one, and the other halfe on the other tree.

XVI. Discontentednesse with the allotted provision convenient, and lusting after belly-cheere. This euill the great man of warre, and discipliner of Armies,

The Bible-battells. 137

mies, the Lord God of hostes, punished in his Campe. Nothing lesse ^{Num. 11. 4. 20. 33.} befits a souldier then the loue of his belly and ease; some are like summer locusts, which are all belly, and live of spoyle; strong in warme months, but in pinching cold they are gone, pind away, and dy; you haue heard before how basely *Lucius Pius* was esteemed of by the Romans, for his gaining of the *Sarmates* to obedience with belly-cheere.

XVI. Is theft, filching, rapine, robbery, and sacriledge: God punished *Achans* theft; yet these are too common with souldiers now. For many base fellowes fitter for the Gaole, yea the Gallowes then the warres, are no sooner prest, and in the Kings service, but are bold to lay hands vpon other mens goods, which they carry away with many a bitter curse, year curse is vpon the theefe and the swearer, who also bringeth a curse ^{Zach. 5. 3.} vpon others as *Achan* did; That one theefe caused the overthrow of the Armie; oh, what euill will then a multitude of theeues doe in an host?

Great

138 The Bbile-battells.

*Sabellic. li. 4.
ca. 3.*

*Herod. l. 1.
Vapisc. in
vita Aurel.*

*Suetonius
in Tiber.*

Theat. hist.

Great care must be had of committing sacriledge, and robbing of Churches, *Crassus* the Roman for robbing the Temple of Ierusalem, was soone after ouercome by the *Parthians*. *Cambyses* the King of Persia his armie, was destroyed by a tempest, going to rob a Temple. Theft by *Draco* the *Athenian* Lawgiuer was death; So among the *Hetrurians*, and *Vacceians*; The *Locrians* put out the theeves eyes; *Aurelianus* the Emperor would not suffer his souldiers to take a pullet or chicken from country people, his friends. *Tyberius* made one of his Guard to be put to death, for taking a Peacocke out of a mans yard. *Tamberlaine* caused a souldier to be flaine for taking a poore womans milke and some cheese, and not paying for it; The Romans vnder *Marcus Scaurus* were so disciplined, that they would not pluck the fruit of one tree, as they passed by it, and left it vntouched. *Pescenius Niger* would haue put to death diuerse souldiers met together feasting themselves with that which they had stollen, though tho-

row intreaty their lives were spared, yet they were punished, and their punishment was to *lye in Tents during the warre without fire, to live onely with bread and water, and to make restitution to the husbandmen;* and the reason given of this severitie was, because, such acts did tend to rebellion. *Aurelian* writes an epistle to Tribunes and souldiers, to keepe their hands from other mens goods.

But *theft* is not onely to be restrained in souldiers, but also in Captaines and officers which they may many wayes commit.

1. In *false musters* robbing so the state, by having pay for moe in the roll, then be in service. This abuse was the ruine of *Francis* the first before *Pavy*, they that give in false numbers by the Lawes in France, suffer death. The Romans payd every souldier by the poll; so at musters do now the Spaniards. *Guic. l. 1. 157. Liv. 28.*

Secondly, in robbing poore souldiers of their pay, *Caesar* was severe against this villany; so as two of his Captaines of horse, *Roscillus* and

and *Agrus* having defrauded souldiers of their pay, fled to the enemy, as soone as they knew that *Cesar* had notice thereof. Its an indelible Character of infamie, saith one, to defraud a poore souldier of his due.

Of Capt
abusing
poore
souldiers,
reade Sir
Yoh: Smiths
epistle to
the Nobility of
England.
13.6. qui
alsena F. de
re milita.

Thirdly, in taking from a souldier that which is his owne, as his weapon, or horse, &c. *Theophilus* the Emperour of the East, banished a Commander out of his Dominion for taking a souldiers good horse perforce from him, for want whereof he was afterwards slaine in battell, and withall bestowed the Commanders possession vpon the souldiours widdow, albeit that Captaine had bestowed the horse vpon the Emperour himselfe, vnwitting to him, till the widow claimed him, as the Emperour rode on him. As Captaines and Officers may not wrong souldiers, so souldiers may not rob one another. *Modestinus* iudged him worthy of death that stole his fellowes armes. To conclude, great care must bee had that souldiers doe no spoyle, nor rob such, by whom they are

are permitted to passe by peaceably, nor such as bee *Merchants* and *Vitnallers of the Campe*, but such must be suffered to goe and come very securely: The Army of the Prince of *Orange* besieging *Florence*, had like to haue beene famished, through the disorder onely of three or foure souldiers which robbed the *Merchants* and *Vitnallers*, which came and went from the *Campe*: but those were therefore hanged, and then plenty was brought in. The punishing of this sinne in *Tamberlaines* Campe made his huge Army of many hundred thousands to bee plentifully served.

XVII. And last is, the spreading of *rumours*, raising of false reports, to dishearten an Army is worthy death. This the Lord of hosts punished with death, and sent the plague vpon them, that brought vpon the land an ill report, which daunted the peoples hearts for going forward: it set them in a rebellion. A false imagination conceived and murmured in the host of the *Syrians*,
 Num. 14.
 37.
 (to

142 The Bible-battells.

(to wit, that *Iehoram* had hyred the Charriots and horses of *Pbaraob* to come vpon them, when they besieged *Samaria*, and in a manner had won it) made them flye suddenly, none pursuing, and to lose the victory, yea and what els they had running away as for their lives. Rumours of falshood are often vttered of the enemy to worke feare, and so to daunt mens spirits, which rumours therefore are not to be beleeued.

2 K. 7, 6, 7.

These are those sinnefull evils, which principally in an army are to be suppressed and punished, yet in proceeding against offenders, as need must be taken of too much leuitie, so also beware of too great severity. *Lucullus* vndid himselte by this and was forsaken of his souldiers, who went to *Pompey*, to whom they prooued most faithfull and constant. Rigour may rule, but gaining affection by clemency causeth true obedience, yet offenders must not goe vnpunished. For by suppressing disorders, God is honoured, the Army strengthened, the enemies disheartned,

heartened, neighbours and friends
secured, and so encouraged to abide
constant; but vvhhere sin doth reigne
& disorders suffered, there all things
fall out cleane contrary, misery and
want will follow, to their ruine and
overthrow ? God will bee against
them, and friends will abandon them
as vnnvorthy of aide.

CHAP:



CHAP. XVI.

*Of a convenient armie, and
of necessaries prepared a-
forehand to main-
taine the
same.*

Li. 3, ca. 3.



Egetius exhorted
those that purpose
to begin wars care-
fully to weigh and
consider their store
and charges: And
prouision is to be made long before
for in action then to prouide will
be

The Bible-battel's. 145

be too late. The Kings of *Israh* made in the dayes of peace great preparati-
on for warre, and had souldiers in readinesse to withstand sudden inva-
sions. As may be seene in the reigne of *Asa*, *Iehosaphat*, *Izziah*, and other Kings. It is the saying of one, That *Longa preparatio belli celerem facit victoriam*, Long preparation by good deliberation maketh quicke dispatch in the execution, and speedily getteth the victory.

In going to warre, first the number convenient to be employed, is to be considered of: both for horse and foot, for powers both by sea and land. The number is vncertaine; sometimes *Moses* will appoint but twelve thousand, the least number sent forth to speed well; sometime *Iosua* must take all the strong men of warre to fight with the enemy as need is, so must be the number.

The heathen in former times had ever mighty hosts, some hundred thousands: the Midianites, Philistims, Canaanites, Ethiopians, *Holophernes* host was an hundred and seventie

G

thou-

2 Ch 14.8
& 17.2:
& 20.

Num. 31.
3, 4.
Ios. 8.1.

Ios. 10. &
11.4.

146 The Bible-battells.

Judg. 6. 5. thousand, and twelve thousand Ar-
 & 7. 2. chers on horsebacke: now according
 2 Chro. 14 to the power of the Enemy, so must
 Luk. 14. 31 we goe out against him, if we bee a-
 ble, as Christ reacheth in his Pa-
 rable.

To subdue enemies it is ever very
 necessary to have a full army if wee
 looke for victory; for

Touching a handfull or small num-
 ber 3 or 4000 these doe rather injury
 themselves then the enemy, they ra-
 ther kindle and nourish warre, then
 end it; and doe rather hearten the e-
 nemy, then strike him with feare:
 anger him, then hurt him. What got
 Israel vnadvisedly by sending a small
 number 2 or 3000 against Ai? It was
 but losse to themselves, and encou-
 ragement to the Enemy. The *Lacede-
 monians* could do no good against the
Athenians as long as their numbers
 were smal, but did hurt to themselves.
 But now for a full power, and to vse
 our best strength to obtaine the victo-
 ry many reasons may perswade.

Thucid. 1.

1. God taught *Iesuo* to doe; when
 his small number was overthrowne,

he

he commanded him to take all the
men of warre. Ios. 8. 1,
Toluid 1.

2. The heathen Oracle consulted
with, by the Lacedemonians, before
the Peloponensian warre, to know by
what meanes they might best pre-
vaile, gave this answer, that the
meanes to overcome was to vse their
full strength.

3. Thus ever did *Saul* and also *Da-
uid*, and other Kings in Israel and Iu-
dah: when they went against an ene-
my, they led out mighty forces, *Saul* 1 Sam. 11
8. & 15. 4.
against the Amalekites conducted an
host of 310000: *David* sent against 2 Sam.
10. 7.
the Ammonites all the host of migh-
ty men, which were many thou-
sands.

4. The Romans in their warres
sent forth strong Armies against their
enemies 50 thousand, or 24 thousand
the least, 15000, or 12000, as their
stories shew.

The benefit of a strong Army is
great, it striketh feare where it com-
meth, and if not presently resisted, it
enricheth it selfe with spoyles; if it
get the victory, it will maintaine

148 The Bible-battells.

it selfe vpon the enemy, and abide without feare. *Caesar* maintained his warres in *France* vpon the *French* nine yeares; *Hannibal* his Army vpon *Italy* sixteene yeares; *Scipio* his host vpon *Spaine* all the time of his stay; a strong power prevailing gets confederates, to giue ayde and to help with supplies; yea through feare it gaineth from the enemy, many falling off from him to the strongest side as the Kings which were servants to *Hadarezer* did, when *David* overcame his host. One victory got with a full army is the winning almost of a Country. *Caesars* victory at *Alexia*, drew almost all *France* to him: The *French* by one victory recovered the Kingdome of *Naples*. Its necessary therefore to put to our strength in waire, if we hope to prevaile, and not dally with our Enemy, to our owne hurt: but yet we must avoide two evils.

1. Not to presume of our great strength against a weake enemy, as *Benhadad* the king of *Syria*, and his 32. Kings with him did, when he came

2 Sam. 10.
19.

1 K. 20.

came against *Ahab*: which great host of his was overthrowne; so was *Zerah* with his ten hundred thousand.

And how soone was the *Armado* of *Ch. 14.*
Spaine called invincible, scattered and *Anno 1588*
brought to naught here in our coasts? *1 Mach. 3.*
15.

For victory standeth not in the multitude of an host, but strength commeth from heaven.

2. Not vtterly to despaire if we be inforced to fight with a small power against a proud boasting enemy. For in such cases God strangely giveth victory, as shall be declared, Chap. 18. Thus much for the number.

Now when an Army of men, for the number is resolved vpon, necessities must be provided answerably thereto.

I. There must be great store of armes; such of *Zebulun, Reuben, Gad,* *1 Ch. 12.*
and *Manasses*, as came to helpe *David,* *33. 37.*
were furnished with all instruments of warre for battle. *2 Ch. 26.*
King *Izabab* provided for his men of warre *14.*
throughout their hosts weapons of warre, such as were then vsed, spears,
G 3 shields,

150 The Bible-battells.

shields, bowes, slings, and other Armes. *Gorgius* host was strong and well harnessed, as the story relateth.

1 Mac. 4 7 *Scipio* going into Africke against the
Liv. 29. *Carthaginians* made exceeding prouision of Armes.

II. *Provision of victuals*, Of this
Jud. 20. 10 the Israelites had care, before they
warred vpon *Gibeah*; *Holophernes*
Jud. 2. 17, his great host had plenty of victuals,
18. and carriages for all provision; that

they might not want, for, indeede
hungry bellies can neither fight, nor
observe order. *Saul* by his rash re-
straining of his Armie from taking
food, made them to faint, and after
through hunger to flye vpon the
1 Sam 14. spoyle, and by eating bloud, to sinne
24, 30, 32, against God, *Fames severiore est bello*,
33. Hunger is more sharpe then the

sword. Alasse, how can they have
courage, that pine with hunger?
How can they stand against an ene-
my, that want strength to goe vp-

2 K. 3. 9, 10 right? Good leaders should take to
heart the distresse of their companie
in such a case, as even Idolatrous *le-*

boram

horam did. But some are like the
Amalekite, who left his poore weak
 Egyptian servant to helpe himsele,
 or to dye for hunger. Alas what ser-
 vice can poore hunger-starved soul-
 diours doe? or how can they bee
 made obedient when belly hath no
 cares? Therefore famous Generals
 have ever seene to this. *Cesar*
 would not once moove towards
 the Enemy; before hee had provi-
 sion. *Scipio* landing in Afrike, had
 his store-houses filled with provisi-
 on. *Cyrus* in his expedition against
 his brother had, besides his ordina-
 rie Carts, foure hundred Waggones,
 loaden with victuals, not to be spent,
 but in time of necessitie. Where pro-
 vision is not to prevent famine,
 there the host is overcome without
 dint of the sword: To have victuals,
 bring store, be moderate from the first
 day in the vse, give free & safe pas-
 sage to Marchants and Victuallers to
 bring, and make ready payment;
 what is gotten from the Enemy,
 store it vp, procure from confede-
 rates

1. Sam. 30.
 13.

Bel. Gal:
 Liv. 29.

Xenoph.
 exp. Cyr. 1.

152 The Bible. battells.

confederates fauour to make supply in this kind ; and to summon, as a strong Army goeth along the Townes and Villages to bring in victualls and provision, vnlesse they would be ruinated.

III. There must be sufficient money to helpe every way all wants; money is the sinewes of warre. *Holophernes* with plenty of food, had very much gold and silver. King *Antiochus* opened his treasure, and gaue his souldiers pay for a yeare ; Souldiers well payed haue the better courage; counsell and money preuaile where force cannot effect. By gold *Tacitus* the Captaine of the *Sabines* got the Capitoll of Rome, *Asdrubal* with money *Celsiberians* from the Romans. Money may hire souldiers, buy victualls, and supply what is wanting for the most part ; therefore wise warriors were not in this carelesse, the *Carthaginians* had in their new *Carthage* in *Spaine* a treasure to serue for the wars there. *Cesar* had for his store in *Noviodunum*, For his warres in France.

But though there be store of money, yet

Indeth 28
1 Mac. 3. 28

How to
make pro-
vision for
money,
reade Dr.
Sutchess his
booke of
war., ca. 2.
p. 18.

The Bible-battells. 153

yet must the Generall see to it, that poore souldiers be paid, the fraud in Officers must be prevented, and severely punished; money is not to be turned into provand, of which deceit a skilfull Commander hath written at large. Neither should Captaines be paymasters to souldiers, least they be, as they have beene notoriously abused, *Scipio* in Spaine paid his souldiers man by man; *Porſena* Commander of the *Hetruscians* stood by while every souldier tooke his owne pay, and so were they such that every one had his due; see what evils haue hapned by non-payment, or slacke paying of souldiers in *Dr. Sutcliffe* his booke.

See Sr Iohn
Smith pre-
face to his
booke of
this cou-
senage.
Liv, 28. & 2

Pa. 74. cha.
4. part. 9

CHAP:



CHAPTER. XVII.

*Of meanes abroad to be v-
sed before the warres
begin.*



O Prince, nor Nation,
may presume vpon
their owne strength,
worth and power;
The Kings of olde
time making warre,

Gen. 14.
1:24.

had beside their owne, ayde from o-
there, and had confederates ioyning
with them: *Chadelaomer* had Kings
with him: *Abraham* also had *Aner*,
Ejchul, and *Mamre*, assistants with
him

him in his warre. The Kings of Canaan did helpe one another; and the *Ammonite* procured helpe of the *Syrians* to fight against *David*. The *Syracusans* by the helpe of the *Spartans* withstood the *Athenians*. Yea, the Romans themselves sought for helpe of others against *Philip* of *Macedonia*. Ios. 10. 3. & 11. 1. 2 Sam. 10. 6: Thucid 9.

But here let not an *Amaziah* take ayde of Idolatrous Israel, least they be his ruine; nor let a *Lehosephat* help an *Abab* for it pleaseth not God; secondly; let not wise men rest vpon the helpe of Confederates, but have ever more of their owne, both to resist the enemy, and command ayders; as *Tullius Hostilius* had; for confederates may prooue Cowards and false: the *Switzers* which came to ayde *Lewis Forze*, sold him at *Navarra* into the hands of *Lewis* the twelfth. 2 Ch. 25. 2 Ch. 19 2. Cnicks.

Next is to make peace with such as may be iniurious; when we goe to warre with others. Israel in their hot warre against the *Philistims*, had Peace with the *Ammonites*.

This

156 The Bible-battells.

1 Sam. 7. 14
Esa. 37 9.

This is necessary, least while wee
set vpon one, we be invaded by ano-
ther, as it happened to *Senacherib*,
who whilest he invaded *Judah*, had
Tirbakab king of *Ethiopia*, com-
ming foorth to make warre with
him.

The third thing is, to entertaine
intelligence from the Enemies friends
and subiects, to gaine them from
them, to cause division betweene
them. The Romans before they tran-
sportted their forces into *Africke*, they
assured themselves of the Kings of
Numidia. Before they set vpon *Philip*
of *Macedonia*, they caused a revolt of
many from him. The disioyning of the
hearts of such as beat one with the e-
nemie, is a great weakning of his po-
wer, and a way more easily to get
the victory.

To make a rebellion, and to cause
civill warres, is the ruining of the E-
nemies state, and a ready passage to
attaine our owne purposes; for they
that stand for their owne safetie at
home, cannot well agree to resist the
attempts of forreigne powers. They
may

The Bible-battells. 157

may like the seditious Captaines in Ierusalem ioyne together to fight against the Romans, but by slaying afterwards one another the Enemy shal at length prevaile, and they come to destruction.

CHAP.



CHAPTER. XIX.

*Of the religious preparation
before the Armie
march.*



When the Host
is prepared and
ready to march
forward, be-
fore it be mo-
ved in former
times; a-
mong Gods
people these things were observed
and done.

I. There was a divine exhortation,
or as we call it, a sermon appointed by
God before they went forth, to bee
prea-

The Bible battles. 159

preached to them by an ordinary Teacher; sometime they had extraordinary men raised up to encourage them. The Priests goe into the warrs, and sounded Trumpets, *Elisha* followed the Campe of the three Kings, going against *Morb.* And *Deborah* a Prophetesse went downe with *Barak.* It's no question but Ministers may go into the wars, its necessary to have men of good gifts to preach to souldiers, but they must be good and conscionable to give example, zealous in reprooving, and gracious in prayer, that as *Moses* did, while the other fight they may pray, and helpe forward the victory. If such were in a Campe and revered, the Armie would prosper the better. *Athiah* gathered courage by having the Lords Priests with him when he set the battle in array against the Idolater *Ierobam.* The prayer and sacrifice of *Samuel* furthered Israelites against the Philistims. The French had an Archbishop in their host when they fought with King *Henry* the fifth. The Spaniards have their Priests with them, and

Deut 20,
 2, 2, 4.
 2 Ch. 20.
 14. & 13.
 12.
 2 K. 3. 17.
 Iud. 4.

Exo. 17.

2 Ch. 13.
 12.

2. Sam. 7. 2

160 The Bible-battells.

and doe punish those that in word or deed doe offer them iniury. Why should our Armies goe forth without good Teachers. King *Henry* the first had with him Priests whom he commaunded to pray whilest hee fought the glorious battle at Agen-court.

I I. The people of God in for mer times humbled themselves, not those onely which were at home, but the host of men which went out into the warres, they fasted, they pray ed, and fought the Lord with teares, offering Sacrifices to God, and asked counsell of the Lord before, so did the *Israelites* going against *Beniamin*. So did they in the dayes of *Samuel*, whom they intreated to pray earnestly for them. So did *Iehosopbat* when hee went out against his enemies. In like sort did *Indas* and his people with him, they fasted, read holy Scriptures, and prayed fervently vnto the Lord for helpe. King *Henry* the fift before the battle of Agen-court with great deuotion made prayers and supplications with his Priests and people vnto

Jud. 20. 18

23. 26.

1 Sam. 7. 8

2 Mach 3.

24. 17, 50

The Bible-battells. 161

to God and prospered. For what is it for vs to pray for those who in the meane space neglect prayer, despise it, and preaching, and give themselves instead of fasting and humbling themselves, to swearing, drinking, and whoring, filching, and other villanies, by which they call for vengeance against themselves? The Emperour *Otho* when he was to have a set battle with the *Hungarians*, proclaimed a fast, and commanded to call upon the name of God before, that God might goe with them. The Romans before they began warre sacrificed to their gods, and prayed for successe; as is evident in their attempts, against *Hannibal*, and in their warres against *Philip* of Macedonia and *Antiochus*; yea they imputed their ill successe to the neglect and contempt of Religion not seeking to appease the wrath of the gods and to winne their favour before. *Scipi* going against the Carthaginians, made a prayer for successe, expressed in *Livie*, *Archidamus* bringing his army before *Platea* began with sacrifices crave helpe of the gods.

Liv. 22. 31

*Xenop: in
exped: Cyr:
Cic. de nat:
decorum 3:
Liv. 29.*

Thucid 2. gods. Among the Lacedemonians
Plutarch. when their King went to ioyne bat-
 tle, he first offered sacrifice. *Isa*
Bassa going against *Scanderbeg* would
 not moove forward, before hee had
 made his prayer to God for successe.
 All which condemneth the Atheistic
 call Commanders and souldiers
 which in these dayes dare contemne
 these religious duties which are to
 be performed vnto the Lord God of
 hosts.

III. They had a strict charge to
 keepe themselves then from every
 thing: and withall to put away wick-
 ednesse, especially Idols, and to pun-
 ish foule offenders as *Iosua* did *A-*
chan, before he went the second time
 against the Enemy, and to separate I-
 dolaters from them, whom God ha-
 teth. *Sal-mon* telleth vs, that wif-
 edome is better then weapons of war,
 but, saith he, one sinner destroyeth
 much good; If wifedome and wea-
 pons cannot save where there is but
 one vile and notorious ill liver, how
 shall we imagine that they shall pro-
 per, where a' most there are an whole
 host

Deu. 23.9.

1 Sa. 7.3,4

Ios. 7.

2 Ch. 28.

7,8.

most of them? Some are swearers, some beaulty drunkards, some filthie whoremasters; and not a few con-
demners of Religion; and many of them the scumme and out casts of Pa-
rishes: How can we expect God to be with them? or for vs, by them without reformation? That worthy *Scipio* in going to give battle to the *Numantines* abandoned all Bawdes, Whores, Couseners, Coggers, Divi-
ners, and Figure-flingers, Should the ~~Heathen~~ cleanse their hosts of such wicked ones, and shall Christians make no conscience hereof?

IV. They laboured for faith and confidence in God, *Iehosaphat* pressed this hard vpon the people, when they went forward: *Asa* had his eyes vpon God, and its said the victory was given to *Abiiah* and his armie, be-
cause they relyed vpon the Lord. This confidence in God delighteth him, and they shall prosper that trust in him.

To rest vpon any meanes is vaine, though the best is to be vsed, and not neglected; For, though a horse bee prepared

2 Ch. 20.

20. & 14.

11. & 13.

18.

1. Ch. 5. 20.

164 The Bible-battells.

Pro. 28. 31 prepared for battle, yet is he a vaine thing for safetie, neither is a King saved by the multitude of an host, nor Psa. 33. 17 the mighty delivered by much strength: *Ieroboam* with his 800 thousand lost the battle.. The Persian *Xerxes*, who had his tenne hundred thousand by land, and ten hundred thousand ships by sea an incredible host, yet was vanquished and overthrown. *Amurab* the Turke, comming with seven score thousand against the poore Prince *Scanderbeg*, was wearycd in warring, dyed in the voyage, and for the army returned with shame; A great King saith *Salomon*, may come against a little City, and not be able to winne it, though few be in it, being governed by the wisedome of a wise man, though but poore. Its folly therefore to relye vpon strength and multitude of men, but vpon God alone in the vse of all lawfull meanes.

Ecc'les. 9.
14, 15.

Neither though their strength was small, and their power weake, did they faint, when they had warrant from God to fight. For the Lords people know, that God can deliver, and

The Bible-battells. 165

and safety is from him. It is nothing
 with him to helpe, either with many,
 or with few which haue no power.
 He it is that hath power to helpe, or
 to cast downe, to make to stand in
 battle, or to flye and runne away. One
Sampson shall beat downe a thousand
 sometime; By two, *Jonathan* and his
 Armour-bearer, the Lord can dismay
 an host of 30 thousand Charets, 6000
 horsemen, and innumerable foot. By
 300 *Gideon* that godly valiant man, he
 can affright a huge multitude of which
 there were slaine on hundred & twen-
 ty thousand with their Kings in one
 day. By 318. men he gave *Abraham*
 and his confederates victory over
 foure Kings and their Armies, who
 before were conquerours over five o-
 ther Kings and their hosts. By 7000
 conducted by a wicked *Abub*, he put
 to flight the host of *Benhadad* with
 32. Kings. By 12000 he made Israel
 to subdue the Midianites, to slay five
 Kings, to take prisoners 32000 per-
 sons, the prey and spoyle of 72000
 beeves, 61000 Asses, and of sheepe
 675000, and all his glorious victory
 obtained

Pro. 21. 31

2 Ch. 14.

11.

1 Sa. 14. 6.

1 Ch. 25.

83. 18.

Lev. 26.

37.

Psa 39. 43

1 Sa. 13. 5.

& 14 13:

Jud. 14, 15

Jud 7. 12.

& 8. 10.

Gen. 14.

1 K. 20.

Num 21.

5. 49.

166 The Bible-battells.

Warres of
the Iewes.

1 Mach 8.
20.

1 Mac. 4.
28. 29.

obtained without the losse of one man. The Iewes fighting with *Cassius* the Roman, slew of his host 516. horse, and 27. thousand foot, and lost but 22 persons of their owne. And least men might thinke these to be rare and extraordinary, and not the like helpe now from God to be expected; let such consider of after victories given of God. For though some of these were miraculous, yet other some of them were such, as God in after times hath shewed the like. *Indas Machabeus* with 8000. destroyed an hundred and twentie thousand; at another time with tenne thousand men he vanquished one *Lysias* with sixty thousand chosen foot, and five thousand horse. The like victories God by his ayde and providence hath given to the Heathen. *Milcrades* the Noble Captaine of the Athenians with 11 thousand overcame above an hundred thousand horse and foot, sent by *Darius*, son of *Histaspis* to invade Grecia, *Leonidas* with an handfull of Lacedemonians slew twenty thousand Persians. *Grec*

Alex

The Bible-battells. 167

Alexander with an Army of thirtie two thousand, conquered the world, and subdued mighty Opposers. Among Christians incredible victories have beene gotten by the lesser number; *Charles Martell* father to King *Pippin* fought with a very few against foure hundred thousand Saracens, of which hee slew three hundred and thientie thousand. *Zisca* that everlastingly renowned Bohemian, in eleven set batties, and blind in three of them, went away victor over all the powers that the Emperour ever made against him. But to speake of our owne, and almost ynmatchable victories in France; King *Henry* the first with 15 000 men at *Agencourt*, overcame the whole power of France an army of 52 000, and slew one Archbishop, eight Earles, twenty fixe Barons, fiftene thousand Knights, and above ten thousand others, with the losse of onely fixe hundred on our side, and onely two of great note, the Duke of *Yorke*, and the Earl of *Sarum*. Great and glorious was the victory gotten at *Poitiers* by *Edward*

the

the blake Prince, *Edward* the third
 his sonne, who with eight thousand
 wearied souldiers vanquished King
John of France, whom he tooke pri-
 soner, and scattered his Armie of
 thousand, of which tenne thousand
 were slaine: in which victory were
 taken prisoners besides the King
Philip his sonne, seventie Earles, fiftie
 Barons, twelve thousand Gentlemen
 so they tooke and slew more, than
 they were themselves. The battle
Cress was wonderfull; for there were
 but of English commanded by King
Edward himselfe one thousand, or
 hundred and eightie, yet prevailed
 they against the French King and
 King of Bohemia, who had an host
 seventy thousand, in which were
 slaine the King of Bohemia, eleven
 Princes, eightie Barons, one hundred
 and twenty Knights, and thirty thou-
 sand common souldiers. So as we
 may see how that glorious victory
 haue beene obtained by handfulls
 men in comparison of the conquerors.
 When God will have men to pre-
 vaile, neither wisdom, nor counsell

The Bible-battells. 169

For vnderstanding can be against
his will, no nor power be it never
so great; For many are the devices
of man; but the counsell of the
Lord, that shall stand; as hee hath
thought so shall it come to passe, and
as he hath purposed, as the Prophet
saith, so shall it be.

Prov. 19. 21

Esay 14. 24

Therefore let all the care be to haue
God on our side; for if he be with vs
who can be powerfull against vs?
Surely none. *Xenophon* that worthy
philosopher, and noble Captain be-
ing but a heathen when his men
were in distresse encouraged them
thus, willing them to put confi-
dence in God; for that (saith he)
he was able to saue a few out of the
hands of many, in what danger so-
euer they were; he can strike feare
suddenly into the hearts of almost
all conquerours, and make them run
away and none pursuing them, as
he did the Syrians; he can set the
sword vpon the necke of one ano-
ther, and cause them to kill one a-
nother; as he did the Philistims, Mi-
nites, and the armies of three

Xenoph.
exp. Cyr. 3.

2 K. 7.
Iud. 7. 22.
1 Sa. 14. 20
2 Cro 20.
23. & 32.
21.

H Kings;

170 *The Bible-battells.*

Kings ; he can send an Angell to kill an host of mighty men of valour, even an hundred and fourescore & five thousand in one night. In a word, he can doe what he will in Heaven and in Earth. Therefore let vs thus prepare to meet him, to make him our Captaine, our Guide and Commander, then shall we haue good successe, and prosper, as others haue done.

CHA

his,
batter
bou



CHAP. XIX.

*Of laying good grounds afore-
hand to speede well, and of
a peaceable and a lawfull
proceeding against
an Enemie.*



Here is nothing
more desired in
making war then
to prosper in the
enterprile : This
all wish, and with-
out some hope of

this, who would adventure to enter
battell ? Therefore men should study
above all other, this point chiefly.

172 The Bible-battells.

Now to speede well the way is,

I. To hearken to Gods voice, and serue him. For, saith the Lord, Oh that my people had hearkened vnto mee, and Israel had walked in my wayes, (marke now what would haue followed) I should soone haue subdued their Enemies, and turned my hand against their Adversaries.

II. To haue him with vs, and to fight for vs; *Abijah* said, beholde, God himselfe is with vs for our Cap-

taine: And it was *Hezekiah* his comfort, with vs is the Lord our God to help vs, and to fight our battells;

Feare not, stand still, saith *Moses* to *Israel*; and why? For the Lord, saith

he, shall fight for you: He goeth with you against your enemies to saue you: when God went out before *Davi*d against the *Philistines* he smote their host and subdued them.

Oh but it will be demanded, How may we haue God with vs, to fight for vs, and giue vs victory?

Surely if a. the warre be of God, just and warrantable: in this warre he helped the *Reubenites*, and other

(Tribes)

Psal.

2 Cro. 13
12.

2 Cro. 32.8

Exo. 14. 14

Deut. 20. 4

1 Cro. 14.
23. 26.

1 Cro: 5.
20:

Tribes, and cast downe their enemies. 2. That it be taken in hand with good advise, and be established by counsell. 3. That such a holy preparation be made, and such duties performed, as before is set downe in the last chapter; for such prospered. 4. That they rest vpon God, trust in him, relye vpon him, and goe out in his name against the enemy; for who ever trusted in God and were confounded? Its said that by faith the valiant subdued Kindomes; So much is ascribed to confidence in God. To this, and for resting vpon God the Scripture ascribeth the happy successe of *Asa*, of *Abijah*, of the *Reubenites*, and other, against their many and mighty Enemies.

Pro: 20:18

1 Cro: 5:20
2 Cro: 14.
11. & 16.8
& 13.
Heb: 11.33

But if men will needs goe to war, and God not with them, the warre vnjust, the attempt rash, as in the Israelites, in *Amaziab*, yea and in *Iosiah*; the wicked sonnes of *Eli* in the host, drunken, whoring, profane Priests, sacrilegious *Achan* unpunished for his sacrilege; and no pious preparation vnto so weighty a work,

Deut: 1.43

2 Cro: 25.
& 35.

174 The Bible-battells.

wherein so many thousand liues doe lye at the stake; But open prophanesse, boasting of our owne strength, vaunting of our valour, resting on the Generals wisdome, the courage of Captaines, disesteeme of the Enemy, as *Benhadad* did of *Ababs* army; to goe poorely provided with small provision, with a Company of raw and vnexperienced fellowes, but ripe enough in wickednesse, without order, without government, what good successe can be looked for? How can God goe out with such rebels against him, seeing he hateth iniquity, and abhorreth presumptuous Transgressours.

If good grounds be laid as aforenamed, then may an host goe forward with good courage; but yet before the force of Armes and hostility be shewed, God (who hateth vnecessary bloudshed, and abhorreth men of violence) commanded *Israel* to offer peace first; for it may be the matter may be ended without bloudshed: The *Israelites* before they went against *Gibbe* and *Beniamin*, sent to haue

Pl. 5. 6.

Deut 20.

10.

3 Sam. 10.

18, 19.

haue the sonnes of *Belial* delivered to them to be punished, if they could haue obtained it. *Iephtab* before the warre began sent messengers againe Iud: 20. 13 and againe to the King of the *Am-* 13. *monites* to prevent bloudshed, if it Iud: 11. could haue beene prevented.

In ancient time those that first began warre vsed to speake before they did strike, and shewed the cause of their taking vp armes. *Machabeus* 1 Mach: 6. desired passage through *Echron* first. 48. *Cesar* minding to assaile *Ariovistus*, Lib. de Bel- sent him a defiance aforhand; the lo Gal. 1. Lord himselfe intending to punish rebellious mankinde, alludeth to this course, and acquainteth them with his determination, to come against them; and therefore he speaketh as a man of warre, commanding to blow the Cornet in *Gibeah*, and the Hosea 5. 8. Trumpet in *Ramab*, and to cry aloud at *Bethaven*. Because the *A* Exod. 17. 8 *malekites* came stealing vpon Israel, to fight with them, the Lord reuenged it severely vpon them, and would haue a booke of remembrance writ-

ten against them, to haue vvarre
with them for ever.

Its wisdom to demaund right
and to propound conclusions of
peace, with a prepared host. Thus
proceeded *Israel* against *Beniamin*, &
Leptab against *Ammon*; for if so, peace
take place, it is well, if not, the party
wilfull may consider what he cer-
tainely may expect: yet in honestly
intending peace, take heede of cir-
cumvention, in dealing with a dis-
honest and subtile Adversary, who
vnder shewes of treaties of peace in-
tendeth nothing lesse, as did *Scipio*
with *Sypbax*, and *Metellus* with *In-*
gurb, and the false-hearted *Spaniards*
with the vpright minded *Queene E-*
lizabeth. By his treaties hee onely
sought to make her secure, and to
distrust nothing, till he had sudden-
ly invaded her land; He that eateth
with such a diuell had neede of a
long spoone: while plaine-meaning
Abiiah was speaking honestly to *Je-*
roboam, he craftily laid an Ambush
in the meane space, for to overthrow
him;

Liv. 29.

salust.

The Bible-battells. 177

him; whence note, that an idolatrous Politician, is a very Machivillian, and not to be trusted. He that upon policie frameth his religion, and maketh that a cloake, forgetting and keeping an earthly state, he is no more to be trusted then a divell.

H 3

CHAP.



CHAPTER. XX.

*Of marching forward and
encamping.*



When peaceable meanes
cannot prevaile, but
that the cause must
needes be tryed by the
dint of sword, then must
be considered and care had of mar-
ching on. The Lord himselfe set an
order in going forward, and in mar-
ching to his people: first, he him-
selfe went before them in a cloud by
day, and a pillar of fire by night, to
leade their way: but when the ene-
my with a mighty host was behinde
them, then the Lord got himselfe
betweene his people and the Egypt

Exo: 13, 21

The Bible-battles. 179

tians, to overthrow them; for as ^a Generall he cared for the safety of his Army which he had brought out of Egypt with a powerful hand. 2. He appointed that Captains chosen should leade the people. 3. That the people should set forward every one after their families according to the houses of their fathers with the Ensigne thereof, the cloud being taken up. 4. Before they marched the trumpets sounded, and in marching they kept ranke, observing order; the weakest went hindermost. The Heathen also did see to this: They could march every one in his way, not breaking rankes, not thrusting one another, but every one walking in his path; so they kept an equall distance from one another; If they be too neare they are troublesome to themselves that they cannot vse their weapons; if too far asunder they make way for the Enemy to breake in vpon them; disorderly marching may not be endured. Scipio corrected such as hee espied out of ranke; so did Cato, who would strike them with

Exo. 14. 19
24.

Deu. 20. 9.

Nu. 2. 34

with verse

2. Nu. 2.

17. Is. 2.

7, 8.

Chro. 11.

33. 3. 5.

See the

margin.

Deut. 25.

18.

Flor. ex. 19.

Liv. 58. &c

34.

180 The Bible-battells.

with his leading staffe, and commanded the Captaines to chastise them.

In going on, spies were wont to be sent forth before, to discover the Enemy; This did *Saul* when he went

1 Sam: 13.
22, 23.

Ios: 2. 1. 9.

against *David*; *Iosua* sent spies into the land before him to know how the people were affected. For to heare of feare and terrour in the Enemy is a great heartening to goe forward. This whetted on *Gideon* to set

Iud: 7, 10,
11, 13

upon the *Midianites*, and much strengthened his heart. This sending forth or going to learne somewhat from the enemy, was commanded *Gideon* by God himselfe. So *David* sent out spies to vnderstand what

1 Sa: 26. 4
1 Mach: 5:
38: & 12:
20

Saul did. And *Machabeus* sent spies into the host of the Enemies, and so did *Iouathan*. Its wiledome to haue some with the Enemy to discover his purposes and designements, if it may be, as *David* had *Hushai* with *Abshalom*, and men secretly in *Ierusalem* to bring him newes. *Gabrias* the Athenian Captaine said, that he deserved not the name of a Generall, that vnderstood not the estate of his Enemies.

Pluta. Appo-
sheg:
Liv: 23

emies.

The Bible-battells. 181

mies. *Livie* reporteth that *Hannibal* vnderstood what was done in the Enemies Campe, as well as they, partly by espialls sent into the Campe, and partly by his owne diligence. God himselfe sometime by his Prophet did extraordinarily reveale the secret counsel of the Syrian vnto the King of Israel to prevent mischiefes. From God and man Generals are taught to learne, and see, and vnderstand what their Enemies doe. 2 K. 6. 9.

When they march and doe secure themselves from ambushments, and dangerous passages, they must consider well where to encamp; as the Syrian King did warring with Israel. The encamping of Israel by the Lords direction was fouresquare; and the Tabernacle in the midst with Priests and Levites to attend their office. 2 K. 6. 8.
Num. 2. There were foure standards pitched; the first of *Iudah* Eastward, the second of *Reuben* Southward, the third of *Ephraim* Westward, and the fourth of *Dan* Northward. To every of these belonged two Tribes; so as three Tribes was vnder one standard, and the

182. The Bible-battells.

Num: 10.
5, 6, 14, 18
22, 25.

Num: 10.
33. 36.

1 Sam: 17. 20

1 Mach. 4.
7.

the whole host of all three numbred together; Then were there ensignes, which were pitched also by the standards, which were the ensignes of their Fathers houses: In marching they kept this order: 1. the East side went forward, and then the South-side, then the West, and then the North; before all which went the Arke, to search out a resting place for them; and when it set forward, or rested, a holy speech was vitered by *Moses* either time; this was the manner of encamping, and marching in the wilderness.

But they had also another kinde and forme of entrenching which was round, as appeareth by the manner of speech according to *Junius* and *Tremelius* translation; *David* is said to come, *ambitu planstrorum*: so as they lay it may seeme intrenched round with carts. They had a care to lodge safely by intrenching themselves. *Gorgias* campe was strong compassed about with expert horsemen. This *Cesar* had speciall care of, he would not neglect this worke at any

The Bible-battells. 183

any hand, nor bee deterred by his
 enemies, sending to offer battell to
 hinder the same. *Fulvius* the Pro-
 consul neglecting this was sudden-
 ly set vpon by *Hannibal*, and o-
 verthrowne and all his company.
 So was *Lodowike Nassau* brother to
 the Prince of *Orange* slaine, and most
 of his company, through idlenesse,
 and want of skill withall, to en-
 trench well themselves. In *Israel*
 the Generall was ever in the Camp.
Saul was alwayes in the Campe; so
 was *Moses*, and *Iosua*, *Ioab* in the
 host, and *Gorgias* in his Campe.
 Heroicall hearts should disdain to
 follow pleasure, though lawfull,
 when they should be in the field; this
 contempt of pleasure was in *Vriah*,
 one of *Dauids* Worthies, because the
 General and the host lay in their
 Tents.

They did encampe in as conveni-
 ent places as they could, by wells of
 water, and trees, as *Israelites* did, and
 as did the *Philistims* by a fountaine;
Gideon by the well of *Harad*, and
Timothens the wicked Heathen, and

Bel. Gal. 2.
Civ. 1.
Liv. 27.

Anno 1568

2 Sam: 11
11.
1 Mach: 4.
4.

Num: 21.
Exod: 15.
27. & 16.
13. 15.
1 Sa: 29. 2
Iud. 7. 1.

Jonathans

184 The Bible-battells.

1 Mach: 5. *Jonathan* at the water of *Gennesar*,
 37. & 11. vpon or by a hill or mountaine, as
 67. *Moses* with *Israel* did; and *Saul* vpon
 Exod: 18. 6 *Hachilah*, and on Mount *Gilboah*,
 & 19. 2. Also in vallies and plaines, as *Israe-*
 1 Sa: 26. 3. *lites* did in the valley of *Zared*, and
 & 28. 4. & in the plaines of *Moab* neere *Jor-*
 31. 1. *dan*: and in *Iorbab* a land of rivers of
 Nu: 21 12. water. The host of *Midian* pitch-
 & 22. 1. ed in the valley of *Iezreel*, and the
 Deut: 10 7 *Philistines* in the valley of *Rephaim*,
 Iudg: 6: 33. which a strong host may dare to
 & 7. 8. doe.
 1 Chro: 11. 15:

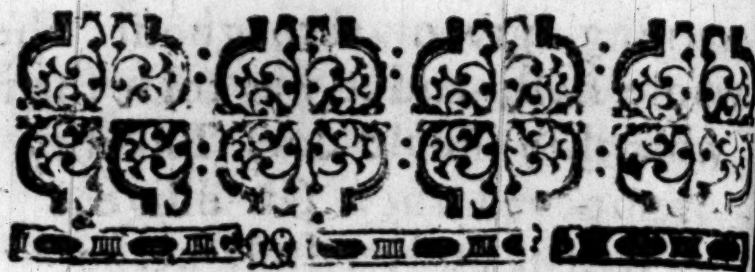
Wheresoever they encamped, they
 Iud: 7. 8 had their tents to lye in, every one
 2 K: 7. 7 had his tent; not onely *Israelites*
 1 Mach: 9: 2 in their owne land, but also the
 & 4. 20 *Heathens*: so had the *Syrians*, and
 Iudg: 7. 11 *Demetrius* host vnder *Bachides* and
 2 K: 7: 8: the lewd *Alcimus* and others. And
 10 in these tents they lay by rankes;
 1 Mach: 4: by which they tyed their horses
 33 and Asses, and in which they laid
 vp their victualls, treasure, and such
 things as they had; For in them
 were found golde, silver, rai-
 ment, blue, silke, purple and great
 riches.

Before

The Bible-battells. 185

Before they remooved there was Ios:1.10,
warning given throughout the 11. & 3:
whole host, and it was tolde them 2,3,4
what they should doe. Till they Iud:7:19
remooved they set diligent 1 Mach:12
watch, and carefully keepe 27.
it, especially when they
thought an enemy
ready to set vp-
on them.

CHAP:



CHAPTER. XXI.

*Of ordering an host in drawing
neere to the Enemie, and
what is else to bee done,
and considered of be-
fore the comming
of the battell.*



2 Sa. 18. 2.

Avid sending out an Army to subdue his proud rebellious son *Absolom*, divided the whole host into 3. parts, and set principall Commanders over the same. *Ioshabab* over one, *Abishai* over the other, and *Ittai* over the third. So did *Iudas* divide

vide his Army into three Companies ^{1 Mach 5. 33.}
 and sometimes into foure parts. A- ^{2 Mach: 8. 21.}
 gainst *Cendebeus*, he divided his men,
 and set his horse in the midst of the
 foote; because the Enemies horse
 were very many. *Bacchides* in his bat-
 tell against *Iudas*, divided his horse
 into two troupes, and put his slingers ^{Ca. 16. 7.}
 and Archers before the host, and in
 the foreward were all the mighty
 men, and *Bacchides* himselfe in the
 right wing. Wise and experienced ^{1 Mach: 9. 11. 12.}
 Commanders, know how to order
 and embattaile their men. The Ene-
 my, the place, the occasion offered
 are in this matter seriously to bee
 weighed; *Hannibal* ordered his Ar-
 my, sometime one way, and some- ^{Liv: 30. & 31. & 23.}
 time another as reason led him; And
 so did the *Romanes*, *Cesar* and others. ^{29.}
Saul set his battaile in aray against
 the *Philistines*, but the manner how
 is not set dovvn. ^{1 Sa: 17. 2. 23.}

Before the joyning of battell fore-
 sight and great vvisedome is requi-
 red. For 1. here lyeth at stake the pre-
 cious liues of men. 2. The least er-
 rour may bring great damage. 3. The
 due

due commendations of all former preparations, deliberations, and warry proceedings, is here reteined or lost. 4. The victory procureth renowne, and causeth triumph and ioy.

5. But the overthrow bringeth sorrow, disgrace, and the prisoners taken captiue, to be at their enemies will; the very conceit whereof in some, hath beene so contrary to their minds, as they rather haue desired death then to fall into an enemies hand. This made *Saul* to kill himselfe, which he did (saith *Iosephus*)

In the wars
of the Jews

2 Mach :

14, 42, 46.

because he was a faint-hearted coward. *Zimri* did burne his pallaceouer his owne head. And *Razis* acted a desperate part vpon this ground. In *Numantia*, where 4000 souldiers, who held out 14 yeares against many thousand Romanes; yet wearied at length they resolved vpon a strange, and desperate end, which was to gather all their Armes, monies and goods together, and to set them on fire, and to burie themselves in the flame, that so *Scipio* might not haue any of them captiues to triumph o

ver

The Bible-battells. 189

ver. This maketh many stout courages in battell desperate, to fight like Lyons, and will not yeeld till the fatal wound come, and they be deprived of life.

Great consideration therefore must be had before a Generall put all to hazard. 1. Of his owne number and strength, and then of his Enemies. 2. Of the quality and condition of his souldiers; whether young and raw, or old and experienced; for its not number, but valour and skill which chiefly prevaileth. 3. Of their fitnessse to fight, if it be after travell, when they be hungry, thirst, and *Liv. 44.* weary, perhaps against fresh, lively, and a well prepared Enemy.

Emilius would not charge vpon *Xenoph:* in *Perseus* in *Macedonia*, because of his *exped. Cyr.* souldiers vnfitness by travell, though they desired to fight, vntill the next day. *Clearchus* would not set vpon his enemy, because he perceived his souldiers to bee faint and hungry. Therefore the *Romanes* before they *Liv: 28, 21* entered battell refreshed well their men with victualls, and rest, as *Vespasian*

190 The Bible-battells.

Warres of *patian* did when he encamped a-
the Iewes, bout *Iorpatā* wherein *Iosephus* was.

So *Hannibal* would haue his men
dine well, to lye warme, and take
rest before they fought with the
Romanes at *Trebia*; Such common-
ly as haue fought when their Army
was wearied with travell for want
of rest, or faint for food, haue mise-
rably perished. As did *Asdrubals* ar-

Historia de
troubl. de
Fra. li. 13.

my at *Metaurus*, and so the *Gaules*
by the Romanes. *Puigaliare* his men
were cut off by *La. Nove*, when he
would needes set vpon the Prote-
stants after two dayes and nights
continuell march. 4. The Generall

Liv: 26. 37.

is to consider, whether feare pos-
selle the hearts of his souldiers: Its
a great hinderance to the victory:

Ios: 2. 9. 24.

Its threatned as a punishment; fain-
ting of heart seized vpon the *Canaan-*
ites, and gaue courage and assu-
rance of victory to *Iosua*. A trem-
bling through feare is a signe of de-
struction. We never reade of *Sauls*

1 Sa: 28. 5.

daunt of spirit, and fearfulness in
all his many battells, but onely be-
fore the last, in which he and his

were

The Bible-battells. 191

were overthrowne; then its said, that he was afraid, and his heart greatly trembled. Some feare may possesse the heart of a Commander sometime, but a sodaine and vnwonted feare in a General as *Saul*, is an ill token, as it was in one of the Kings of Hungary, when he put on his helmet to goe against the great Turk: In which battell he lost his life, and the chiefe City of the Kingdome; A great feare over a whole host at the sight of the Enemy, foretelleth their overthrow, as it happened with the host of *Timotheus* consisting of 120000 foote and 2500 horse at the sight of *Indas* ^{2 Mach: 12} with a handfull: and as it hapned ^{20, 22.} to the Army of *Sigismund* vpon which fell a panick feare, when *Zisca* was but comming neere. Till feare was removed *Cesar* would not see forward against *Arriovistus* and the Germanes. *Indas Machabens* would needs fight, when many of his company was in feare, and conveyed themselves out of the host, but it cost him his life. ^{1 Mach: 9.} ^{6. 10. 18.}

Therefore to prevent or remoue
feare,

192 The Bible battells.

Deut: 3, 2

Ios: 1: 8 &

10: 8: & 11

6.

Iud: 6: 4:

2 Cro: 20:

Deut: 20:

3, 4:

feare the Lord himselte spake to his
Generals, exhorting them not to feare,
to *Moses*, to *Iosua*, to *Gideon*, yea he
sent his Prophet sometime to encou-
rage them; and appointed a sermon
or set speech for the Priests to deliver
before the host went out. Hence it
was that King's made Orations to
their Captaines and Souldiers, and so
did other Generals. Histories humane
are full of them, and very many spee-
ches are recorded in the Bible, the
scope whereof was to remoue feare,
& to encourage them to fight. In *Ex-
od. 14. 13, 14.* is *Moses* speech. In *Deu.*
20. 2, 3, 4 the priests: in *Iud. 3. 28.* *E-
buds*: in chap. 5. 14. *Deborahs*: in chap.
7. 15, 18. *Gideons*: in 2 *Sam. 10. 12.*
1 *Chro. 19. 13.* *Joabs*: in 2 *Chro. 20. 15.*
17. 20. *Iehaziel* and *Iehosaphats*; in *E-
sai. 7. 4.* *Esaiahs*; in 2 *Chro. 32. 7, 8.* *He-
zekiabrs*: in 1 *Mach. 3. 18. 22. & 4. 8. 11.*
& 2 *Mach. 8. 16. & 9. 44. & 11. 7. & 13.*
14. & 15. 8-10. *Indas Machabeus* his
orations: in 1 *Mach. 9. 44.* *Ionathans*:
in ca. 13. 3. *Simons*. Out of which may
be gathered good matter for a Gene-
ral to speake vnto his souldiers.

CHAP.



CHAP. XXII.

*Of many things to further
the successe in the
battell.*



Here are not a few things which may greatly helpe to gain the day, if men must fight: but if thou dar'st not, then wisely prevent it, or if the enemy will flye, give him leave; King Iohn of France found the mischief in forcing the blacke Prince to fight; and so Charles the first lost his armie by intercepting our Henry the first. Hereupon Themistocles would not

194 The Bible-battells.

permitted the Grecians to breake the bridge over *Hellespont*, which *Xerxes* caused to be made, least the enemy having a desire not to fight, might want a meanes to retire backe, and so bee forced to fight against their wills, which will make Cowards valiant.

1 Mach, 10
79.80. &
11-68, 60:

But if it be resolutely determined vpon to fight. I. Foresee the secret traps layd, and ambushments which may in the fight suddenly come vpon the souldiers when they be fighting. This *Jonathan* foresaw, and so got the day, though at another time not wary enough, his host was scattered by an Ambush. *Hannibal* by such a subtiltie overthrew the Romans at *Trebia*, and *Thrasymachus* by such a subtiltie overthrew the Romans at *Canus*, and was hereby much holpen in the battle at *Canus*.

II. Not to trust too much vpon Associates, least they faile as the *Cathaginians* did the *Scipios* in Spain, and the *Albanes*, *Tullius Hostilius*. The *Switzers* which came in the ayde of *Lewis Sforza* sold them to his enemy *Lewis the twelfth*: secondly,

not trust fugitives from the enemies; for two Spaniards in the warres against the Venetians feigned themselves fugitives with intent to kill the Generall of the Venetians called *Alvia*, as before is noted. And 500 Numidian Horsemen at the first encounter betweene the Romans and *Hannibal*, left *Hannibal* and fled to the Romans, leaped from their horses, threw away their apparent weapons and humbled themselves at the feet of the Romans, who gaue them credit and entertainment: but these not now mistrusted having weapons secretly, when the Romans were busie in fight, came vpon them behind vnexpected, and so mightily furthered *Hannibal* to get the victory at *Cannas*. Lastly, trust not such as may iustly be suspected, the Lords of the Philistims had learned this, and therefore would at 10 hand ad- 1 Ch. 12.
mit of *David*, and his companie, 19.
to goe into battle with them against Israel.

III. To strive for advantages as much as may be, as 1. of the place;

196 The Bible-battells.

1 K. 20.

the *Syrrians* imputed much to the place, making a great difference betwene the hills and the vallies; our victory at *Newport* was much holden by the benefit of the place: secondly, of the *wind* behind them, as it was to *Hannibals* host at *Cannas*, but on the faces of the Romans, which being Southeast and somewhat strong carried the dust into the eyes of the Romans, and so did them much hurt. By the wind God helped *Theodosius* against the Tyrant *Maximus* thirdly, get advantage of the *Sunne* if it be hot, and shining foorth, it is hurtfull to those that have it vpon their faces; it fainted the *Gaules* fighting with the Romans. Fourthly take advantage of the discord when it hapneth betwene Commanders and Captains in the Enemies camp. By this the *Aequians* prevailed against the Romans, This overthrew the Athenian Army in Sicile: this gave the victory to *Charles* the first over the Protestants, when the Duke of Saxonic, and the *Lansgrave* of Hellen could not agree

Theod. hist.

Ecd. lxx. 35

liv. 4.

Thuc. 6.

Sleidan.

Through

Through dissention of Captaines, the French lost Naples, and *Antiochus* the Turke got Nicopolis thorough the discord of the French and Hungarian Captaines. Fifthly, make advantage of the *Army parted*, or not the whole met together; This advantage *Indas Machabeus* tooke at *Gorgias* comming out from his campe. So the Romans set vpon *Asdrubal* to prevent his ioyning with *Hannibal* in Italy. Sixtly, when the enemy is out of order: seventhly, when he is setting his men in array: Eightly, in the time of encamping, then to set vpon them as many wise Commanders have done; These and such like advantages are to be observed, taken, and wisely pursued.

1 Mach: 4.
1.4.

IV. To vse stratagemes, so did *Iosua*; yea the Lord himself wrought so a worke miraculously, as the host of Israel was refreshed thereby, and the enemy strongly deceived, by the sunne-shine vpon the water: by stratagemes *Hannibal* and *Scanderbeg* preuailed mightily, for inventing whereof they both were very subtile.

Ios. 8.

2 Ki: 3. 22.

23.

But Stratagems must bee such as are not to the breach of oath, against godlinesse, against the law of nature and nations.

V. To vse meanes to make the enemy secure, that so they may bee surprized vpon a sodaine. Thus those of *Iabesh Gilead* did with *Nabash* the king of the Ammonites, till *Saul* came suddenly vpon them, and vtterly discomfited them.

VI. To vse good expedition, and suddenly to come vpon an enemy, as *Saul* did vpon *Nabash*, *Iosua*, vpon the five Kings besieging *Gibon*; and so vpon foure Kings at another time. By this sodaine rushing vpon *Iudas*, *Gorgius* hoped to have prevailed, but was prevented. But *Iudas* by a sodaine comming before day into the camp of *Antiochus Epiphanes* which consisted of an 110, thousand foot, of horse, 5300, Elephants 22, & 30 Charets armed with hookes, he went to the Kings Tent, and with his company slew 4000 men, and the chiefest of the Elephants, and so filled the campe with feare

1 Sam. 11.
3.10.

1 Sam. 11.
10.9.
& 11.7.
2 Mach: 4:
1,2.
2 Mach:
13:1.

feare and tumult, returned with good
 successe; *Hannibal* speedy coming
 from far vpon *Flaccus*, overthrew
 him at Herdonea. *Syllanus* by this Liv: 26. 27
 meanes chiefly vanquished his ene-
 mies in Spaine.

VII. To be all of one heart, for
 God, for their King and Country,
 and the safetie of the whole host, and
 so of themselves, faithfully endea-
 vouring to performe the trust com- Iud. 20.
 mitted to them, every one in their 21. 8, 11.
 place, to the helping of one another 1 Sa, 11. 7.
 for obtaining the victory. The great
 host of 400000 Israelites were gathe-
 red together as one man, and were
 knit together as one. Israel came out
 to goe with *Saul* against *Nahash*, Ios 2. 9.
 with one consent, as one man. The 2 Sam. 10.
 Canaanitish Kings and severall Na-
 tions of them could ioyne together
 as one, with one accord to fight a-
 gainst *Iosua*, *Ioab*, and *Abishai* con-
 sented to succor one another as need
 should require. We never read that
 the Commanders iy Israel were at
 odds to hinder the good counsell of
 one another, but agreed as one man

200 The Bible-battells.

against their enemies. Of discord and the mischiefs thereof, you haue heard before. The Iewes, though their leader *Iona:ban* was traiterously slaine, taken in a trap, by the false dissembling *Tryphon*, yet they encouraged one another, and went close together to fight, being of *Iudas* mind rather to die manfully for their brethren, then to staine their honor.

1 Mac: 12.

50.

2 Mac: 9,

10.

2 Mac 8.

23 & 13,

15.

VIII. To have a watchword, as *Iudas* gave his bands, *The helpe of God*, and at another time, *victory is of God*.

Lastly, be sure of a place of retrait for the wearied, to refresh themselves. *Hannibal* even in *Afrike*, neglecting this, was overthrowne by *Scipio*.

CHAP.



CHAP. XXIII.

*Of such lets and impediments,
as are to bee avoided and
preuented, which may ei-
ther o-vertthrow the at-
tempt, or hinder
the successe.*



S there are ma-
ny furtherances of
good enterprises,
so there may bee
not a few hinde-
rances of the same,
which are carefult-
ly to be taken heed of and preven-
ted.

I 5

I. And

I. And chiefly take heed of sin
and rebellion against God. This
God warned his people of, when
Deu. 23:9, they went to warre, when the host
goeth forth against the enemy, then
keepe thee from every evill thing
saith the Lord. Such sinnes as be
Ier. 10.2. fore in Chap. 15, are recorded; as al-
so beware here of all heathenish
feares, superstitious observations of
dayes luckie and unluckie, of the fly-
ing and crying of birds, beware of
divinations, inchantments and
charmes; abhorre Wizards. Figure-
casters, Southsayers, Sorcerers, For-
tune-tellers, Stargazers, Astrologers,
Prognosticatours, Interpreters of
good and ill successe by casuall acci-
dents: weare no superstitious vani-
ties, as consecrated hallowed crosses,
Deut. 18. 10, 11, 12. Amulets, and such like heathenish
trumperies. For God hath straitly
forbidden all these abominations;
they are the practises of the Heathen
Idolaters. All such as vse them, are
Esa. 19. 3, 4. & 47: abomination to the Lord, saith Mo-
12, 13 & Jer. And he hath punished it in the
8, 9. practisers. *Saul* sought to a Witch,
Eze. 21, 22. but

but did not hee then thrue the
worle? did it not then cost him his
life? *Pompey* by consulting with wi-
ards, made way for his overthrow,
or *Cesar* despising such things,
made vse of his enemies superstitious
feares and came vpon them at such
times; what got *Inulia* the Apostate,
or *Richard* the third of England, or
James the third of Scotland, by ta-
king advise of witches and wizards,
and following their counsells? Cer-
taine Iewes in *Machabees* his host,
hoped by some superstitious vani-
ties which they wore vnder their
garments secretly, to haue auoyded
death: but they were deceived, they
died in battle. In the yeare 1502.
when the French went against *Genewa*
some of them had gotten charmed
Amulets about their neckes to saue
them, but their trust deceiued them,
for they were found dead in the field.
Scipio though a Heathen man, of
whom you haue before heard, hee
banished Diviners, and Figure-flin-
gets out of his campe, and when he
landed in Africa, it was his hap, as
foone

Deu. 18. 12.
1 Sa: 28. 3.
Ec 31. 3.
1 Ch. 10.
13.

2 Mac. 12.
4.

soone as he came on shore, that he
 slipt and fell forward on the ground,
 which his company held to be omi-
 nous, and a signe of ill lucke, but he
 turned it another way, and willed
 them to be merry, because hee had
 therby taken possession of the coun-
 try.

I I. Great care must be had, to
 prevent all discord in the whole
 host, especially betweene Comman-
 ders, and to effect this the spirit of
 pride, enuie, vaine-glory, boasting,
 wrath, secret grudge, and whatloe-
 uer else may cause dissention, must
 be vtterly layd aside: euery one be-
 ing ready to heare one another, to be
 counselled one of another good; and
 no man to thinke himselfe at this
 time his owne; but now his coun-
 tries; but now the causes for which
 the warre is vndertaken: not now
 to doe after his owne will, but what
 sound reason, true religion, the ho-
 nour of his King, the necessitie and
 fitnesse of time and place, and the
 authoritie of the Generall vpon de-
 liberate aduise and counsell requi-
 reth.

eth. Singular was the praise of vni-
 tie among the Romane Senators in
 the dayes of the Machabees; For
 though there were 320 which sate
 in counsell, yet was there neither en-
 my nor emulation among them;
 nor any one in pride overtopping
 another, but all consulted for the ge-
 nerall good, and prospered. But af-
 ter through *Cesars* pride, and the e-
 vils that hapned through civill dis-
 sention, the Empire grew weake, and
 at length was overthrowne. Its an
 old saying, *Vis unita fortior, at partes*
implures secta peribit, of which many
 examples are given before.

1 Mac: 8.
 14, 15, 16.

III. To prevent danger of death
 to the Generall to have care of his
 life, for the head cut off, the body is
 but a trunke. *Ahad* rashly going into
 the host to fight was wounded to
 death, and so the people left the field
 and went home; *Absolom* slaine, the
 host was scattered; when *Nicanor*
 was cut off, presently his host cast a-
 way their weapons and fled. On the
 Generall the life and motion of the
 Army dependeth. For *Dauids* wor-
 thies

1 Mach. 7.
 43, 44.

2 Sa. 18. 3.

2 Sa 21.
16, 17.

Front. li 4:
ca. 7. a

1 K. 20.
2 Mac. 11.
4, 11, 12, &
12, 13, 16.

2 Mic. 13,
12, 9, 15,
16.

thies had speciall care of his safetie; sometimes not to let him goe into the field, holding him to be worth 10000 of them, and if he did goe into battle and was in danger, rather then he should be slaine, *Abishai* will step betweene death and him: so precious was the life of a Generall among the Romans, that when *Q. Petilius* the Consull was slaine in fight against the *Ligures*, the Senat decreed that the legion in whose front hee was slaine, should haue no annuall stipend, and there armes should be broken.

IV. To beware of conceit of strength with contempt of the enemy, such seldome or neuer prosper: this overthrew *Benhadad*, also *Lysias* going against *Iudas*, and this brought the Citizens of *Caspis* to confusion. *Antiochus Eupater*, though he had a dreadfull Army, yet through light reckoning of his enemies & haughtines of mind in his owne strength, had ill successe. The insolency of *Sennacherib*, his blasphemy against God, and base esteeme of *Hozekiah* was punished

ished by God from heaven.

V. Not to bee provoked to fight by any instigation of a subtle enemy, for he surely knoweth his owne advantages, as *Themistocles* did; who incited the Persian by his sons *Tutour*, *Themist*; called *Sicius*, vnder the shew of secret friendship, to come and hemme in the Grecians, as fearefull, readie to run away, which he, which he accepted of vnderstod, and so was overthrowne at *Salamis*. But if a heady, and proud enemy puffed vp vaine-gloriously will needs provoke, as *Antiochus* *Demetrius* his *Generall* did, *1 Mac. 10. 69; 82.* *Jonathan* may wisely encounter him, and humble his pride with his overthrow, as did also *Hannibal* proud *Flaminius*.

VI. Not to be circumvented by flights and policies of the Enemy, by false rumours of more succours coming to them, by feigned retreat, or counterfeite, flying away, by seeming to intend some other course, by feigning sicknes, by pretences of feare, by colour of secret friendship, by treaties of peace, by vaine shewes, by false

Plutarch de Themist

1 Mac. 10. 69; 82.

See exam:
for some
of these in
Dr: *Suec*:
his booke
of warrs:
ca. 14. of
Stratagem

1 Mac 1.

10. 27.

2 Mac. 14.

22.

1 Mac. 12.

43. 46. &

13. 23.

Jer. 40: 14.

2 Mac. 13

24.

2 Sa. 20. 6:

Bel. Gal. 2. 7

falle fugitiues, by secret intelligencers, and such like, which *Scipio* and other *Romans*, and *Hannibal* also practised: *Bacchides* and *Nicanor* vied deceits; and vnder shew of friendship sought to have betraied *Iudas*, but he was aware of them, and also stood vpon his guard: but honest *Jonathan* was ouertaken by *Tryphons* subtilty, in feigned loue, and flaine.

VII. To take heed of an hyred *Ismael*, by whom good *Gedaliah* was cruelly and traisterously murdered: so also beware of hauing any *Rhodocus* that giueth secret intelligence to the enemy.

Lastly, make no delay vpon good resolved grounds to execute designments, for nothing is more hurtfull then delayes, when aduantage is offered and necessity calleth on. *Iosua* made no delay to helpe the *Gibeanites*, nor *Saul* labesh *Gilead*. And *David* vpon *Bichri* his rebellion, held delay very dangerous. *Cesar* his expedition prevented the *Belgians* in their conspiracy, so did it the *French* at another time by his speedy coming

ming among them. On the contrary, the Romans delaying to prevent *Hannibals* comming into Italy, made them feeble the misery of their folly and slacknes 16 yeares together afterwards. To loose faire aduantages, which are not alwayes offered, may bring great losse to themselves, which being taken might presse downe an Enemy. Delay is a traytor to opportunity : and such as either of purpose, or of carelesnes, or persua-
sions of others, do make delaies, may be blamed much, and iudged sometime the sale-man of prosperous suc-
cesse, and purchasers of much losse and sorrow. All these things are to be carefully auoided, if we desire to
thriue in our attempts.

CHAP.



CHAP. XXIV.

*Of going forth and ioy-
ning battle.*

2 Ch: 13.
14.
Num. 10. 9
Iud. 7.
2 Chr. 13:
1 Mach. 4.
13. & 5. 31
& 7. 45.
2 Sa. 2. 28,
& 20. 22.



AT the present going forward to charge the trumpets did sound. This by God was appointed the onely instrument; and these they vsed in on sets, as did *Gideon*, *Abiah*, *Machabens* in the time of the battle; in pursuite of the flying enemies, and in a retreat to call back from pursuing. The Heathen Romans also vsed trumpets; but some other Nations, as the *Indians* vsed Cymbals and Drummes; The *Sara-*

The Bible-battells. 211

ens drums, the *Lacedemodians*, the
ute and trumpet, the *Cretans* the
arpe.

Besides the trumpet, they vsed
their voyces, as shouting in the ve-
y sight of the Enemy, and first
charge, vttering words sometime,
as the host of *Gideon* did, saying, *The* 1 Sa: 17: 3
word of the Lord and Gideon. They 20. & 4, 5:
ld shout at the rooting of the ene- 2 Ch. 13.
ny, and when they thought the ene- 15:
ny was come into their hands. Thus
he *Philistims* shouted when *Samp-* 1 Sa: 17: 5, 2
e was brought bound to them: and
he *Romans* when they saw *Iosephus* Warre of
ken taken and brought prisoner the Iewes.
to their sight. In the on-set they Iud: 35. 14
also cryed with prayers for helpe vn- 2 Mac: 15.
to the Lord, when the Trumpets 26.
ounded. When they went towards
he Enemy before they came to
charge they would sing *Psalmes*, till
they came ncere him, as *Iehosophas* 2 Chr. 13:
did, and *Iudab* with: him, yea the 14.
Heathen vsed to goe forward with 1 Mac. 4.
umpets and songs. And least 13, & 5: 33,
this might seeme a mockery of a too 2 Ch 20.
ouer religious *Iehosophas*, who was
fore-

2 Mac: 15.
25.

Cap. Bing.
on Elians
Tactics.
pa. 70.

Hist. of
the troub.
of France.

Dr. Suetel.
hts booke
pa. 177.
ca. 22.

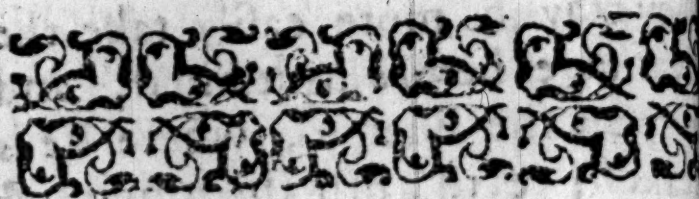
foretold that he needed not to fight
and therefore might well sing, and
that it might be iudged an act of
addle-headed *Nicanor* not to be re-
garded, the renownest *Lacedemonians*
used it, the King after a sacrifice
offered, commanded all his armie to
crowne their heads; and the flutes
to sound the measure of *Castor*, then
he the King himselfe, began the Pa-
an, a song proper to *Apollo*, and
went they on, as one keeping mea-
sure in a stayed pace cheerefully, and
without astonishment.

It is to be observed, that *Iosua* in
all his battles, gave the first charge
and so did *Saul*, *David*, and *Ioab* his
Generall. It was the vse of the Ro-
mans commonly to begin the bat-
tle, as doth appeare in the warres of
Cesar in France, and *Scipio* in Spain
and one noteth it of the Protestants
in France, that they alwaies preuailed
more, charging first the Enemy, then
abiding to be charged: which course
as one saith, is the best, if there be a
resolution to fight. It argueth in
those that begin the more courage:
They

The Bible-battells. 213

They may the more easily take the
advantages before mentioned, and
set upon the Enemy, where he is
weakest; yet this first charging must
ever be considered thus, as that the
Army be able to wage battle with the
Enemy, els by first charging, they
may iustly be charged with folly, and
pay well for their rashnesse.

CHAP.



CHAP. XXV:

*Of that which is to be done
in fighting.*



1 Ch 5:20.

2 Mac. 15.

27.

Ios. 8. 18,

19.

Ios. 4. 7-8,

He people of Go
in their fighting
had mind of God
so as while the
strucke him with
hands, they praye
to him in their hearts, and truste
on him, and so procured a blessing
vpon their encounter. They had care
to vnderstand the mind and pleasure
of their *Generall*, whether manifest
by words or signes. Thus those
that were in ambush against *Ai*, obser-
ued *Iosua* his stretching out of his
speare

peare, vnderstood his meaning,
and speedily executed his will. For
they remembred his instruction, and
charge before given to them, being Ca. 6. 10,
ever obedient to him, doing as he 11, 16, 19,
would haue them, as he himselfe did,
what God commanded him. In the
night they encouraged one another, 2 Mac: 12
and kept close together, and were 50.
ready to helpe one another, as need 2 Sa. 10, 11
should require. Here I thinke it not
amisse to bring in the words of the
Apostle (spiritually intended, but
atched from warfare, and the duty
of Captaines and souldiers in the bat-
le against their enemies, which (o-
mitting the Apostles scope) I will
handle it after the letter very fitly to
his my purpose in hand. The Apo-
le 1 Cor. 16. 13. setteth down foure 1 Cor. 16.
duties of souldiers there expres- 13.
ed.

I. Is to watch, and this is 1. To
obserue and take the advantages gi-
uen by the Enemy, but withall to
see to our selves, to beware of mi-
stakes, least we giue them advantage,
carefully taking heed to prevent
this

216 The Bible-battles.

this, or speedily to amend it, before the Enemy espy it, as wisely and quickly, as once *Hannibal* did.

Secondly, to take heed of the General, cryer, trumpeter, and the Commander for directions, the mind of the *General* may not be mistaken. *Lieutenant Takesley* did *General* at the battle at *Newport*. A good soldier must watch with the eye, attend with the care, and obey with the whole mind.

I I. Duty is to stand fast. 1. To the Justice of the cause, the King and Country. Secondly, to the General, and to fellow soldiers in battle. The *Athenians* took an oath not to leave their fellows in fight. Thirdly, to stand fast in resolution, rather to dy like a manfully, then to run away fearfully, or to yeeld cowardly, or which is worst of all, to fly to the Enemy traitorously, *Sinkely, Yorke*, and others, Traytors, betrayers of Country have beene

II. Duty is quit themselves of men. which consisteth in these things

The Bible battles. 217

1. In having the right use of reason for
circumspect carriage for their owne
safeties, without amazednesse through
base and vaine feare: By this present
use of reason and circumspection did
Abishai saue *David* from *Ishbi-benob*
the Giant. 2. In a quick and prompt
sacrity of spirit manifested in a ready
discharge of every action, in duety to
be performed orderly and in due time
and place; detesting sloath and neg-
ligence, and to beware of a confused
distraction. *Joel* commendeth the
warriours which had a liuely cou-
rage, and were quick in execution of
service. And *Jeremy* pronounceth a
curse vpon such as doe the worke of
the Lord in battell decentfully or neg-
gently. 3. In a manlike valour, a
heart not daunted in a present perill;
being like to *David's* Worthies, and
like those of the Tribe of *Gad*, men of
might, skilfull in Armes, and having
aces like Lyons; and not hearts like
fearefull hares.

IV Duetie is to be strong: This is
not only to be vnderstood of the bo-
dy, when men are lusty & strong, and

K

well

218 The Bible-battells.

Isa: 1. 6.

2 Sam: 23.
11, 12.

well refreshed, as *Hannibals* men were, before he fought with *Sempronius* the Consul at *Trebia*; but this is meant of the strength of the heart chiefly. Be strong, saith God, to *Iosua*, and to shew the meaning he addeth, Be of good courage; which is, not to be conquered in minde; but to hold out to the last. A braue spirit should be like *Sbammah*, fighting til the hand cleaue to the sword; So that though the hand be wearied, yet the heart holdeth out, which may get the day, as it did our men in the battell at *Newport*.

Such Souldiers and Captaines as these are worth treasure, they that thus discharge their duty, are no mercenary and base fellowes, commonly false and faithlesse; A few of the other are worth an host of these, that make pay booty, and spoile their onelic ends.

CHAP

CHAP. XXVI.

*Of the meares how to haue such
as are valiant and of a
good courage into
the field.*

TO haue such as in the
former chapter are
mentioned, men that
will stand to it, and
quit themselves like
men, the way is,

I. To chuse such before hand as
naturally be hardy, which shew it in
countenance, in vse of manly exercises
which they be given, as leaping,
K 2 wrastling,

wraſtling, caſting the barre, and ſuch like: in their will and readineſſe to goe into warres; In their well ſet bodies, though little men, and by their hard labour in ſome calling not without danger ſometime, as workers in mines, and ſuch like ſort of men.

1 Ch: 12. 2
13 33.

II. Is traine vp ſuch well in armes; for of ſuch it ſeemeth by the Hiſtory of their acts were *Dauids* Worthies. To be ignorant in armes is a great diſheartning and diſcouragement.

III. Is whatſoever the Prophane *Eſau*, mocking *Iſhmael*, and machavilian Atheiſt thinkes, to haue them religious: for in Scripture never any religious, but they were truly valiant. If any ſonnes of *belial* ſay, that they finde it not ſo, No marvell, for no care is had of the choiſe of ſuch: but of the riſſ, riſſ, and ſcumme of the people. what religious man will goe with theſe, if he may chafe; what ſwearing and curſing are their pleaſures, their greateſt dangers; whoring and drinking, carding and dicing their beſt exerciſes when they doe nothing. Hoſts of ſpirits and devils, and not

Chriſtians

Christians! Its pitty that any truly religious *Cornelius*, or pious *Con:arion*, (and such here be) should be over them, or any fearing the name of God to be among such.

IV. Is as the Lord commanded *Moses*, to make proclamation, that if any be cowards, they should depart the Camp. Which rule *Gideon* followed, and *Judas Machabens*; But perhaps some will say, this were the one way to send away most of the Army. Surely no: For it as before it is observed, such be chosen as are naturally hardy, acquainted with the use of Armes, be at least in appearance, religious, they will detest the name of cowards; yea the Proclamation would make them put on a better resolution, then to take the benefit of departing, and bee ever after branded for Cowards: & if any such departed, whom shame would not reteine; better were their absence, then presence; For surely such would never fight with courage; and those shamelessly departing; good it should be, that an open brand of infamie should in their re-

Judg: 7. 3
1 Mach: 3
16.

(*V. dixit
quorum est
dehinc usque
di robur in-
dicare.*)

turne home be put vpon them, with sharpe punishment.

V. Is when they are come abroad at the first to imploy them in light seruices, where hope is to come off with some encouragements; and not to cast them into a desperate actions, of great hazard at the very entrance, except extreame necessity compell therunto.

VI. Is to promise good rewards for well-doing, with due and faithfull performance thereof; Thus the Lord of hosts encouraged his host promising them *Canaan*, lands, houses, Cities, and inheritance for them and theirs. *David* offered honour to such as would and could preuaile against the Iebusites, and he performed his word faithfully to *Ioab*. This did the Romanes with their Souldiers; and therefore had very valiant men: For nothing more stirreth vp valour, then due respect, and deserved rewards. *Caesar* so wonne, and tyed fast to him the hearts of Souldiers by bounty and liberality, as many revolted from his enemies to him, but none could be drawne from him to them. The

Turkes

Deut 2. 31.
35. & 32.
2 Sam. 5. 8.
1 Chro: 11.
6.

De bello ci-
vil; l. 3.

Turkes reward greatly worthy Captaines, not regarding birth, but the quality of the party and his deserts: For one *Othali* a poore Mariner for his valour and good service was made Admirall of the Turkes Navy. The Romans rewarded *Horatius Cocles* Liv: 2. for repelling the *Hebrusians* with a statue of Marble, and with lands. De- Liv: 7. *Cicero* had a Crowne of golde, and every souldier of double allowance, and double apparell, for his and their service. *Scipio* gaue Coronets of gold to those that first mounted the walls of new *Carthage* in *Spaine*. If Generals Liv: 6. and Captaines were chosen not for Nobility, Gentry, friends, but for very worth in them, and souldiers well rewarded for their valour, we should not want Armies of valiant men.

VII. And last is to punish cowardise, treachery, disobedience, mutinies, and other offences without partiality. The other, to wit reward, is not to be wanting, and this namely, due punishment is not to be neglected; For what the hope of reward in some base spirits cannot effect;

224 The Bible-battells.

fect ; yet the feare of this will
worke it in them. Feare made thou-

1 Sa: 11. 7.

sands with one consent to come
vnto *Saul*, to goe against the

Ammonites : By these ef-

peciall meanes men

shall bee made

valiant.

CHAP.



CHAP. XXVII.

Of the meanes how to make the
 basest spirits and Cowards in
 battell to stand to it, and
 if they doe flie away how
 to make some Use
 thereof as some
 haue wisely
 done.



Though never so good
 choice bee made, and
 meanes vfed, yet some
 will be found faint har-
 ted, God and good men

225 The Bible-battells.

in the Bible, tooke no other course with them, but dismission: but if they be retained, the courses taken in former times by great Commanders were these.

I. To hemme them in, and environ them with the choifest troupes, and so perforce to holde them to it.

II. When they begin to shrink back to cut off some of the foremost for example to terrifie the rest; *Antiochus* by killing the first with his owne hand, when his souldiers gaue ground, made the rest to make head against the Enemy. The *Romane* Generall gaue charge to his men, that whom they perceived Cowards, and to fly, to take them for enemies, and thereafter to deale with them. For indeed a Coward is a betrayer of his fellowes and an encourager of the enemy, to get the victory.

III. To take from them all hopes of helpe, though they should run away. And this sometime did wise Commanders though they did not leade knownen or suspected Cowards. As *General Vere* did send away all the ships

ships from shore at the battle at *New-
port*. *William* the Conquerour, to make
his to fight, and hope of no helpe but
victory, landing here in England, he
burnt the ships that brought them o-
ver. So did *Tariff* the Moore entering
into Spaine. *Charles Martell* when he
went to encounter the infinite host of
the Saracens, commanded the City of
Tours to keepe the gates shut, and to
open them no more but to the Vi-cto-
rers. The basest spirits haue beene
made thus to stand to it: But if feare
sometime cease vpon better Spirits,
as it hath done, then some rebuke
may make them take heart, or
feare of future shame; A speech
and example of *Cesars* valour withall
withall in the last battell that ever he
fought, which was with *Pompeys*
sonnes in Spaine, when his souldiers
began to shrink encouraged them
to a new onset, and so got the victory,
onely he said but this, *Remember that*
at Munda they had forsaken their Ge-
nerall. The courage and act of the Co-
mander will quicken the spirit of such
as haue not lost all heart. *Judas Ma-*

chabeus

228 The Bible-battells.

1 Mach: 16 *chabeus* seeing his people fearefull to
 6. passe a brooke to the Enemy, led the
 way, and then they all followed. *se-*
nathan when his company fled from
 him, yet standing to it, and something
 prevailling made the runawayes, to re-
 turne and to pursue the Enemies. *Lu-*
cius Sylla seeing the Legion to giue to
Archelaus the Commander of *Mi-*
thridates forces, he drew his sword
 and made towards the battell; and
 said to his Souldiers, *If any aske you for*
your Leader you may tell them, that you
left him fighting in Bo-sis: At which
 words they were stricken with
 shame, and went on to the Service.
M. Furius Camillus seeing his Army
 slacke to charge the Enemy, pluckt
 the Ensigne out of the hand of the
 bearer, and carryeth it himselfe vpon
 the Enemy; which the Souldiers see-
 ing with much shame set forward af-
 ter him. Thus valiant Leaders haue
 put courage into the hearts of their
 company; of which ranke with the
 old and ancient Generals may be rec-
 koned, the renowned *Norice*, the re-
 doubted *Vere*, and with these the ne-
 ver

ver dying *Sidney* as one calleth them.

Sometime trayterous spirits will dare in the face of the Generall to fly to the Enemy: whereof some wisely have made good vse. When *Lucius Lucullus* saw the Macedonian horse flying to the Enemy, he presently caused an allarum to be given, and so sent out other after them; by which the enemy supposed the former to make the onset, and the followers to be ready to second them, whereupon the Enemy shot at the formost, and the Runnawayes seeing their course welcome before them, and the danger behind, fell in good earnest to fight with the Enemy, and so against their intended purpose, quit themselves as it were like honest men. So one *Damastes* when he perceived some of his flying to the Enemy, presently did follow after, and cunningly falleth to commend their forwardnes, that they would first charge the Enemy, which made them turne their minds, and to doe otherwise then they intended, even to make indeede the first onset vpon the enemy, cleane

con-

contrary to their former purposes.

2 Sa: 3. 17
29.

To conclude this, if so be yet that feare happen, and that there be great insufficiencie to fight with the Enemy, one way also withall be made to auoyde the stroke, then it is best, not disorderly to flye, yet to make a faire retreat, or a secret flight as many Roman leaders have done, or openly to flye so it be orderly. *Abner* after a fore battle did flye: That completely qualified Commander, General *Norice*, made a retreat at *Gaanu*. To flye well, as one saith, is as praiseworthy, as to fight well. For nature, reason, and religion too, doe concur in this, that in a manifest perill to save life by lawfull meanes, is no disgrace but a duty. And what is desperate hazard when there is no absolute necessity to compell thereto, but a foolish hardnesse, a fleshing of a prevailing enemy, a losse of serviceable men, and discredit to the Commander, who cannot but herein haue his wisdom questioned.

Quest.

But put case, men cannot possibly flye,

The Bible-battells. 231

Oye, neither in any humane reason be able to withstand the Enemy, what should then be done? To answer hereunto, there must be considered, *Ans.* the nature of the Enemy; whether true of his word or false, whether mercifull or cruell. Againe, whether the conditions be honourable or base, in which respect death is better then life; for it may be, they may condition to renounce religion, or such a condition as the Ammonite offered to the men of *Iabesh*, that so they might bring not onely base shame vpon the parties, but a reproach vpon the whole nation; Its better to dye then to be taken to such condition, or to such as *Benhadad* propounded to *Abab*, *1 King 20* which made him adventure the 6. battle, as also did our blacke Prince with the King of France, whom no reasonable conditions could satisfie: moreover it must be weighed whether any succor may in convenient time come, to helpe in such a strait as the men of *Iabesh* did; furthermore, whether by adventuring life; yet the enemy may receive more

232 *The Bible-battells.*

losse by selling to them their deaths more deare, then by yeelding and li-
ving they may profit their country.
These and such like considerations must be had before yeelding: but if the enemy be faithfull of his word, and mercifull, the conditions reasonable, no hope remaining of helpe, and the adventuring to fight it out, in all likelihood to procure little hurt to the Enemy, in reason it is better to save life, then to lose it. Very valiant spirits have yeelded sometimes without any disparagement vnto them.

CHAP.

CHAP. XXVIII.

Of getting fully the victory, when the enemy is in part subdued.



AN Enemy may seeme to be overthrowne when he is not: therefore to get a full victory,

I. Beware that the Enemies giving way and seeming to flye, be not a stratageme, as it was in the Israelites to the Beniamites; and *Iosua* with his company to the men of *Ai*, and *Berbel*; by which subtlety he did vtterly overthrow them, when they were too confident of the victory. *Scanderbeg* that Prince of Epirus, thus

234 The Bible-battles.

thus overcame *Amase* his kinsman that had fled from him, and brought against him 60000 Turkes, from whom he seemed to flye, and for feare to leave his country; by which apparent flight so farre he made them secure; and so after certaine dayes returned backe vpon them secretly, overthrew them, and tooke his trayterous kinsman prisoner.

Gen: 14.

Ios: 7. 25.

& 8. 11, 12

1 Sam: 14.

22.

1 Mach. 10

49, 50. & 4

15. & 7.

45.

De Bel. Gal:

4. 1. 7.

II. If the enemy be routed, then to pursue the victory as *Abraham* did in chasing his enemies, *Gideon* the many and mighty Kings with their hostes; *Saul* the Philistims, king *Alexander* sonne to *Antiochus Epiphanes* king *Demetrius* host; and as *Indus* did *Gorgias*; and *Nicanors* host, *Casus* obtaining the victory over the Helvetians so pursued them, as hee left them not till all yeelded; so having foyled *Vercingetorix* he followed him till he got into *Alexia*. *Scipio* vanquishing *Asdrubal* pursued him to the utmost coast of spaine. *Hannibal* in not pursuing his victory gotten at *Cannus*, lost Rome; he had skill to overcome, but wanted wisdom to

to vse well the victory.

III. Yet in the pursuite, 1. Beware it be not too heady, disorderly and scattered, least pursuers fall into Ambushments, or come to neer some Garrison, or give so advantage to the flying Enemy to fall on againe, recover their losses, and become of Conquered suddenly Conquerours. *Philip* charging the Enemy, that too eagerly did chase his men, overthrew him. *Carus* the Generall of *Segadans* having overcome *Quintus Fulvius*; yet by disorderly pursuing and too securely, lost his victory, was by the same *Fulvius* horsemen, charged suddenly, and so *Carus* himselfe killed, and sixe thousand more out to the sword; *Gaston de fois* having foiled the Enemy at *Ravenna* by advancing himselfe too farre, and ill followed, lost his life. *Moses Scanderbegs* Generall with other worthy Commanders by too forward pursuit of the Turkes were taken prisoners; And by *Mahomet* the mercilesse Tyrant were fleyed alive, and that by little and little, for the space of 15. dayes together.

2. do not

31. 22

Liv: 35

Hist of
Scanderbeg

Se-

236 The Bible-battells.

Secondly, take heed of pursuing one part routed, that an other part of the enemy entire and strong remaine not behind to follow the pursuers.

1 Mach: 8.
14. 18

This oversight cost worthy *Machabees* his life.

2 Sam: 10.
49, 50.
1 Mach: 10. 49, 50

Thirdly, not to follow too late, *Isab* followed *Abner* till night, and *Alexander*, *Demetrius*, but beware of darkness, it hideth many mischiefes, not to bee foreseene, nor prevented.

Liv: 24.

I V. The Enemy once scattered is not to be suffered to recollect his forces: for thus *Pyrrius*, that Noble Warriour, yet once herein overleene, lost his victory over *Valerius Lavinus*. The Carthaginians in Spaine, after the deaths of the two *Scipios*; suffered the reliques of the Romans to breath and gather head againe, where hereby at length they were vanquished themselves, *Alexamen* having slaine *Nabon*, yet suffering the Enemy to gather head and to waxe strong, was with all his company by them cut in pieces.

V. To abstaine from spoyle till the enemy

enemy be vnterly vanquished, driven
away, and they secure from perill. Of
his / day forewarned his followers
in chasing enemy: which charge they
well observed. Hannibal lost a more
full victory of the Romanes at Tre-
uia, because the Numidian horsemen
hastened too soone to the spoyle. The
Dutch at Gunigast extorted the vi-
tory out of the hands of the
French; which almost they had got-
ten, while they too hastily followed
the spoyle. The Italians at Taro had
spoiled the French, but that at the be-
ginning they fell to spoyle the bag-
gage. The Germanes at the bat-
tle of Erlam in Hungarie, having
thrice defeated the Turkes, were
yet at last by vntimely falling vpon
the spoyle ouerthrowne.

1 Machs
17.23.

Anno 1556

Therefore Iehoram King of Is-
rael in the strait Siedge of Samaria
by the Syrians, when hee heard
that they were suddenly fled, and
left great store of victuall and trea-
sure behinde them (though the In-
habitants were almost all famished)
yet

2 King. 7.

238 The Bible-battells.

yet did he withhold them from falling vpon the spoyle, till he certainly vnderstood that hee might with safety doe so.

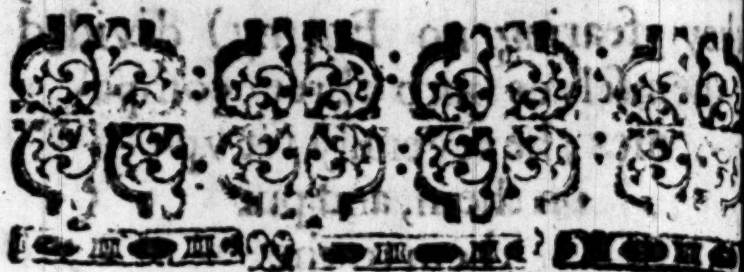
3 Sam: 30. V I. Having gotten a full victory, and none leene to make head against them: yet it is good, not to be over secure; as were the malekites, when they had burned Ziggag, and carryed away all the Inhabitants captive. For they being carelesse, eating, drinking, dauncing, and not suspecting any pursuite after them so farre, were suddenly overcome by David. The Captives were rescued, the prey recovered, and all the Enemies almost slaine, and so David returned with ioy. Neyther may they vnadvisedly, while they be in their Enemies Country, diuide their armie one part from another. This was the destruction of the Cimbri, who being together three hundred thousand, and having overthrowne *Manlius* and *Cepio*, two Consulls, *Marinus* let them passe by his Camp quietly; but afterwards when for their

The Bible. battells. 239

their easier march over the Alpes,
they fearing no Enemy) divided
themselves into three compa-
nies; he severally set vp
on them, and put
them to the
sword.

CHAP. XXXIX

CHAP.



CHAP. XXIX.

*Of vsing religiously the
Victorie.*



Hen God hath giue
vs the victory, we
should doe as did the
Lords people in ol
times.

They did see and acknowledge the
hand of God therein, and together
blessed him for it; *Melchiseach* said
to *Abraham* when he was returned
with victory, *Blessed be the most high*
God, who hath delivered thine enemies
into thine hand. So did *Moses* ascribe
all to God; likewise *Iosua*, *Deborah*
Sampson, and *David*. And this the
acknow

2 Cro: 20,

26

2 Mach: 15

29

Gen: 14 20

Exod: 15.

2, 10,

Ios: 10. 12

Iudg: 5. 4

& 15, 18

The Bible battles. 241

acknowledgment and thankfulnesse
they exprest many wayes; to shew
it to bee true, heartie and vnfeig-
ned.

I. They made rehearfall of the righteous actes of the Lord in parti-
cular. 2. They framed Psalmes, and
pious songs of deliverance, as did
Moses, Miriam, Deborah, David,
and the vaiant men of *Machabees*
company. 3. They would sometimes
put a remarkeable remembrance vp-
on the place where the victory was
gotten giving to it a name, as *David*
did, calling it, *Baal Perazim*, where
he overcame the Philistims: So
Joshua called the valley, in which
they blessed God for the victory got-
ten, *Beerahab*. 4. They would doe
outward worship and service to God
Moses built an Altar, vpon the ouer-
throw of *Amalek*, *Joshua* did so when
he won *Ai*, and so did the Israelites
when they vanquished *Beniamin*,
built an Altar whereon they offered
thanksgiving; They gave the Altar
sometimes a name, as *Moses* called
his *Lebeon Nissi*, that is, the Lord my
L banner.

2 Sam: 22.

18.30 &c.

41.48 &

12.0.

Jud: 5.11.

2 Mach: 8.

2 Sa: 5.20.

2 Chro: 20.

25.

Exod: 17.

14.15.

Jos: 8.30.

Jud: 21.4

2 Cron: 29

26.

242 The Bible-battells.

banner. 5. They would repayre to the Temple with great ioy and reioy-
 cing: as did *Iehosaphat* and the peo-
 ple and he before them; so did *Iudas*
 and his army, carefully keeping the
 Sabbath, yeelding exceeding prayse
 and thanks vnto God. Yea, the hea-
 then Philistims would after victorie
 honour their Idols, and had their
 Priests to make speeches thereof, as
 we now doe sermons vnto the peo-
 ple in their Temples. 6. They by their
 victories were the more mooued to
 advance true Religion, and to roote
 out Idolatry, (marke this.) Thus did
Asa and *Indab* with him, vpon the vi-
 ctory obtained against *Zerah* the E-
 thiopian; and after the Sermon prea-
 ched by *Azariah* the Prophet the son
 of *Oded*, they put away the abhomi-
 nable Idols, they entred into couenant
 to seeke the Lord, and confirmed it
 with an oath, and that with great ioy,
 and vprightnes of heart, *A/a* hereup-
 on put downe *Maachab* his mother
 from being Queene: because she was
 an Idolatresse, whose Idol in a grove
 he cut down, stampd it, and burnt it in

1 Mach: 4.

26. & 5.

54.

2 Mach: 8.

27.

1 Sa: 30. 9.

1 Cro: 15.

The Bible-battells. 243

the fire, so dealt *David* with the Images of the Philistims after his victory; he did not foolishly as *Amazias* did, who having subdued the Edomites, tooke their Idols and set them up in Iudah to be worshipped, both to his owne ruine and the destruction of the people. 7. They tooke of the prey and spoiles, and thereof first offered part vnto God for his service; the Captains of thousands, and Captaines of hundreds, in their great victory o- ver the Kings of Midian, gave freely, besides 700 and odde head of cattle, of gold, jewels, eare-rings, bracelets, rings and such like, to the value of 6750 Shekels. *Ioab Davids* Generall dedicated something vnto God, and so other valiant worthies offered of the spoiles. So *David* gave to God very much of his victories. In like manner did *Abraham* vnto *Melchise-* *nch*, the Priest of God. Thus these valiant warriours respected Religion and Gods service, and therefore offered for the maintenance thereof. As so for the Lords Priests and for the places wherein God was served, and

2 Sa. 5. 21.

2 Cro: 25

Num: 3 50

A shekel is

2 5 6 0

2 Sa: 8. 11.

Gen. 14. 20

244 The Bible-battells.

not herewith contented, wee may
 reade what care some had of the
 poore, for *Indas Machabens* gave of
 the spoiles to the maimed, to wid-
 dows and Orphanes; so these valo-
 rous worthies spent not all they got
 vpon themselves in braverie of ap-
 parell, much lesse any of it in glutto-
 nie, drunkenness, whoring, nor did
 they basely hoord vp all to enrich
 themselves. To these courtes valiant
 spirits in those dayes were very stran-
 gers. 8. And lastly, they kept some-
 time a day of ioy and reioycing vnto
 the Lord for their victories obtained,
 and kept it yearely; for we may and
 ought to reioyce ouer our enemies
 subdued, and with ioyfull triumphing
 praise the Lord our God. And thus
 should we vse religiously our victo-
 ries.

1 Mach. 8.
 28.

1 Mach. 7.
 48, 49.

Psal: 58. 10
 Pro: 11. 10.
 Rev: 18. 20
 Ier: 51: 48,
 49.

CHAP.



CHAP. XXX.

Of the Generalls carriage to-
wards the persons conquered,
and towards their Countrey
when hee hath obtained a
full Victory.



Victorie as the hea-
then Orator saith,
Est semper inso-
lens, it maketh
mansheart haugh-
tie, if the Con-
querour doth not

know how to subdue his corrupt na-
ture, if he remember not the instabi-
litie of things here below; that hee
which is to day victor, may to mor-

246 The Bible-battells.

row be vanquished, if the great commander and Ruler of hostes bee so pleased to alter the course.

The people of God, sometimes dealt with the subdued enemies very severely; but this was vpon some speciall charge from God so to doe; as we may see in *Israels* dealing with *Ogg*, and *Sihon*, with all the Kings of *Canaan* and their people, as also in *Sauls* destroying of *Amalek*, these by Gods commandement were vtterly to bee destroyed. Vpon speciall reason we may read how *David* took a sharpe course with the *Ammonites*, in putting them vnder sawes, yron Harrowes, axes of yron, and made them passe through brick-kills: because they had violated the law of Nations in abusing his messengers, maliciously perverting his honest meaning: They also first prepared warre against him, gathering mighty powers, of the neighbouring countries against him causelessly; they caused hereby warre betweene *David* and *Hadarezer*; they were abominable Idolaters in offering their

2 Sam: 12

31,

Cap: 10,

2.6,

Vers 15. 18

their children to the Idol *Molech*; and therefore they wilfully standing out, till perforce the City of *Rab-
bah* was taken by the law of *Moses*, *Dent: 20.*
their males were to be put to death, *12, 13.*
if their offence had beene no greater.

But commonly Generals after victory should not be without humane; but shew clemencie and mercy. To be cruell is a signe of a savage nature. *Elisba* onely foreseeing the brutish cruelty which *Hazael* would vse against the *Israelites*, made him to weepe, yea *Hazael* himselfe *2 King: 8.*
seemed so to detest such inhumane carriage, as he asked *Elisba*, whether he held him to be a dogge or no. *Oded* the Prophet condemneth the mercilesse slaughter that *2 Cro. 28.*
Israel made of *Judah* in one day. *Pity and compassion* is therefore to be shewed, and respect had to all sorts *Ezek. 39. 11*
both of the dead and the living. First for the dead, they were allowed buriall; so shall *Israel* doe to *Gog* and *Ios. 10. 27.*
his multitude. The very *Heathen* *& 8. 29*
performed this to their blaine enemies. *Warres of the Iewes.*

248 The Bible-battells

Scipion.

Psa. 79. 2. 3

Amos 2. 1

*Tacit. in
Annal.
lib. 20.*

mies: for at the request of *Scipio*, *Asdrubal* did bury the Roman Tribunes. To cast out to dogges, and fowles the bodies of the slaine, and not bury them is inhumane cruelty. As it was in *Tyberius* forbidding to bury the dead, or to vse crueltie to their bodies, as the King of *Moab* did to the dead body of the King of *Edom*, which hee burned with fire in lyme, for which God threatned his destruction. Againe, concerning the dead, when they are looked vpon, it must be with humane compassion; The Israelites did weepe for *Beniamin*, because they were destroyed. It's recorded of *Epaminondas* the Theban; that when he came forth the next day after his victorie, at *Leuctra* among his soldiers, with a sad countenance, the cause being demanded, hee answered, that he did chastise himselfe for the blood that was shed. *Agiselaus* the Lacedemonian, after his victory at *Corinth*, when hee saw a great number of the *Corinthians* and *Athenians* lying slaine, in sorrow cry-

ed out, woe is me for Greece, who in civill combustion hath lost so many brave souldiers. These men were not like to *Charles* the ninth, in the bloody massacre in Paris, who said, oh how good is the smell of the dead enemies. An unfit speech of a Christian, but as hee delighted in blood, so came hee to a bloudie end.

Now concerning the living.

I. There must be a reverend respect had of men of the Church, ever sacred by the law of Nations. *Nebuchadnezzar* gave a charge to looke well to *Jeremy*, and to doe him no hurt.

Jer. 39. 11, 12

II. To keepe good quarter with all such as doe yeeld themselves, and to whom faith hath beene promised to give them life, and to vse them well: when *Iosephus* was taken, having yeilded to *Nicanor*, who in the name of the Generall *Vespasian* promised him life, and some Romans perswaded *Vespasian* to kill him, but *Titus* reprovved them for it, and held it treason to move *Vespasian*

Ios. 11. 20

In the warres of the Jewes

to breake Cæsareal fidelitie as he called it. *Cato* accused *Galba* for slaying the *Lusitanians* after composition made. Faithlesnes & breach of word in this kind maketh men desperat, & to fight it out as one man to the death rather then to yeeld; as it did the Iewes in *Iorpatā*, when the Romans were come into the Citie, not one yeelded, though *Iosephus* was fled, & the reason is given, because they had heard how a Iew had yeelded to a Roman souldier, who had sworne to give him life, and yet afterwards slew him perfidiously. This vnfaithfulness caused also others so to deale with them; as did the Rebel *Eliazar* the prime Author of the last warres of the Iewes, & their viter destruction with a valiant Roman, who had vpon *Eliazers* oath yeelded himselfe

III. To shew mercy to prisoners and Captives, and not to be bloud-thirsty: The Israelites did not slay such as they tooke captives: but shewed mercy and great compassion vnto the lame, poere, and wounded, so mercy should be shewed to women,

2 Kings

6 22

2 Chron.

28 15.

men, children, and old folkes. To
 ſley all that are taken, as once the
 Lacedemonians did with the Atheni-
 ans, and the Athenians with them, is
 great crueltie, and inhumane, of
 which at length they will be made
 to repent, as thoſe two ſorts did, as
Thucidides writeth. To ſlay poore *Thucid.*
 priſoners in cold blood is a note of a
 ſavage and implacable nature. But
 here is to be excepted, ſuch priſo-
 ners taken as doe deſerve iuſtice to
 be executed vpon them, as did *Agag*
 the King of the Amalekites, as alſo
 ſuch great ones, as have cauſed re-
 bellion, as the Princes of Iudah did,
 who counſelled *Zedekiah* to hold out
 againſt *Nabuchadnezer*, contrary to
 his oath, and the word of God deli-
 ver by *Jeremy*: Theſe *Nabuchadnezzar*
 tooke and gave ſentence vpon them.
 Alſo when there is treacherie found
 in the Captives, or iuſt cauſe of
 feare, if the Enemy ſhould make
 head againſt them, that then they
 would helpe to worke the Conque-
 rours deſtruction, in ſuch a caſe *Cæ-*
ſars ſouldiers at *Munda* in Spaine
 ſlew

1 Sam: 15.
 32, 33.

Ier: 39. 5, 6

Hiſt. de Bel.
Hiſpan.

He v their prisoners, and sold the English theirs at Poytiers.

I V. Among Captives and prisoners to consider persons according to their qualities, and to respect them according to their place, as Prince *Edward* did King *John* of France his prisoner, attending him at his Table. And as *Tamberlaine* did *Baiazet* whom first he went out to meet, then brought him into his owne Tent, and set him downe to eat with himselfe, and did him all the honour he possibly could, till the proud Tyrant provoked him to deale with him, as he would have done with *Tamberlaine*, had he been the Conquerour. Great Princes and Commanders should consider what may befall themselves. It was Tyrant-like in *Adonibezek* to vse kings as dogges, and cruelly to handle them, in cutting off their thumbes, and great toes: but he was rewarded thereafter. It was too great height of heart for King *Edgar* to be rowed over the river of *Dee* by seven Kings; *Tyranes* the King of Armenia,

nia, was too much puffed vp to make foure Kings to wait at his Table: but most vnmindfull of mutability and regall maiestie was *Sesostris* who made Kings to draw his Chariot: and most inhumane was *Albonius* a King of the *Lombards*, who vanquished *Cunemedas* a King of *Iepidi*, slew him, and of his skull made a quaffing Cup. We reade how *Iosua* commanded his Captaines to tread vpon the necks of Kings; but that was extraordinary, and it was vpon such as they were commanded to kill, whose posterity they were to roote out. *Nabuchadnezzar* did put out the eyes of *Zedekiah*, but he was a periured wretch having contrary to his oath rebelled, when *Nabuchadnezzar* had made him King.

After victory gotten in the Field over their persons, the Army being sufficient, and a Conquering host, the Generals in old time were wont to make vse of their victories in the Country.

1. They tooke the Citties of the Enemies from them, as *Abijah* did from

254 The Bible-battells.

from *Ieroboam* after the battell foughte
Beisbel, *Ieshanah*, and *Ephraim*, with
the Townes belonging to them.
Hannibal should haue gone to Rome
vpon his victory at *Cannas*. When
Scipio overthrew *Hannibal*, he forth-
with went to Carthage, which made
presently composition with him.

1 Sa: 13. 3

& 10. 5. &

14. 2. 4.

2 Sa. 8. 6.

I I. They set strong garrisons a-
mong them, as the Philistims did in
Israel, and *David* did in Syria of *Da-*
mascus, to keepe the people vnder;
and while the army is abroad to haue
places of safe retreat.

2 Sam: 13

19. 22.

Herod.

I II. They disarmed them to
keepe them from rebellion, when
they intended to holde them in sub-
iection. Thus did the Philistims with
Israel, and *Cyrus* thus vsed the *Lith-*
ians: for vpon such a course taken a
lesse force may serue to holde the
Country in obedience.

2 King. 23

33. 34.

I V. They removed their King
sometime, and placed another over
them; thus dealt *Pharao Necho* with
Iehoaiaz King of Iudah, he carryed
him away Prisoner, and made *Eli-*
kim King in his stead. In like sort
dealt

Nabuchadnezzar with Ieho'achin, in whose roome hee placed Zedekiah; 2 Kings 24. 17.

yea they haue translated most the inhabitants, and sometimes placed o-
ther of other Nations in their stead.

So did *Salmaneser* with the *Israelites*,
and set a collonie in *Samaria* and in
Citties thereof. The *Athenians* ta- 2 Kings 17. 24.

king the Hand *Cythera* from the *La-
cedemonians*, removed the olde Inha- *Thucid. 4.*

bitants, and peopled it vvith other
their friends. By peopling of *Calcie*

with our owne Nation that Towne
continued long in obedience to

the English; if so *Rockell*, *Poyt-*

ers, *Burdeaux*, and other

places had beene, we

had not so lost *France*

perhaps as wee

haue.

CHAP.



CHAP. XXXI.

*Of the Generals carriage to-
wards his owne Armie,
State and Country.*



HE that is of an honourable disposition to others, he cannot but be worthily disposed towards his owne, and to the honour of his King and Country. A worthy Commander will take the summe of the host, to see who are lacking and not lightly passe it by, but at the death of valiant and serviceable men to doe them honour being dead, as David did

did *Abner*. And to cause that all the slaine be buried.

II. To haue a great care in a speciall manner, to the sick, maimed and wounded, that they perish not, nor being brought home, to be neglected, so as they be forced to beg like Rogues, but that some convenient allowance be provided, till they can recover, and be able to liue by honest labour.

III. It was the manner of renowned Christians to take diligent heed that all their whole army did behaue themselves worthy the victory; *Charles* the great after victory, in the long warres against the *Lombards* and *Saxons*, was pleased to call his Souldiers Nobles, and Kings fellowes, charging them to carry themselves as Kings over their owne corruption, which if they did as gentlemen in spirits, he promised to maintaine them, and account the injuries done to them, as done vnto himselfe: but if they did let loose their raines to disorder, shame they should haue for honour, and suffer punishment as

582 The Bible-battles.

a due reward. *Frederick* the Emperour after his victory over the *Guns*
zians in Hungary, said thus to his
souldiers, you haue done a great
worke, my souldiers, but yet there
remaineth a greater, to overcome
your selues, & not become through
the victory, insolent, cruell, and re-
vengefull. They may not be given
to drunkenesse, as *Elab* King of *Is*
rael was, as was *Benbadad* with his
32 Kings, as was *Alexander* the great
at length to his everlasting disho-
nour, nor to Luxury, as *Hanibal*
was at *Capua*, by which he received
more hurt, then all the *Romanes*
could doe him, neither defile them-
selues with women, nor abuse cap-
tine maids, nor matrons.

IV. The worthy valiant and such
as haue done good service are to be
incouraged. 1. In giving them due
2 Sam:23 praises, as *David* his worthies had, e-
cap. 26. very one after his desert; and as *Da-*
uid himselfe had after his sleay-
ing of *Goliath*. 2. In rewarding them;
The *Romanes* did many wayes re-
turne their worthy Valiants, as is
before

The Bible-battells. 259

before noted; Some had honour bestowed vpon them, some money and lands, some had places given them, some titles and names; great care was had by one meanes or other to reward the well deserving.

V. As care is to be had to reward the worthy; so the ill deserving, and such as be worthy of punishment should surely haue it; this the Romanes did not forget, when the wars were ended. The great Ones felt their displeasure; *Fulvius* was banished, because through negligence his Army was discomfited by *Hannibal* at Herdonea. *M. Posthumius* had a mighty fine scer vpon his head, for that the Romanes at *Uesi* were overthrowne through his default; *Rubellius* spared not his owne sonne, who by his negligence lost the Castle of *Tarentum* in Sicily.

VI. A worthy General, is to haue care of dividing the spoile, and vsing of it aight. 1. That in it *justice* be observed, that what belongeth to one, may not be given to another.

This

This care had *Abraham*, that what belonged to his Confederates they should haue. *Scipio* restored diuers things to the Sicilians, which he found in the sacking of Carthage and had been taken from them. The Romanes tooke not that for spoile which did belong to their friends

1 Sam. 20. & Confederates. *David* had a care in this to order the spoile, in giving to those that kept the stuffe, as well as to those, that went forth to fight.

2. That charity be shewed first vnto such of their owne as be in misery by reason of the warre, the wounded, and lame: Great reason is that these be pittied, and made partakers with the sound and whole in the spoile. Then to manifest charity also to such of the Enemies, as stand in extreame need, whom the General is pleased to send away, as did worthily the Nobles of Israel, to the miserable captiues; And after this to reserue some portion among them for their poore at home, poore widowes, Orphanes, and other impotent by age or sicknesse. As *Iudas*

Macha-

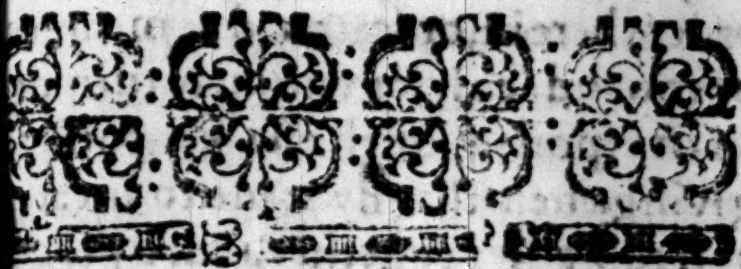
The Bible-battells. 261

Nababens and his Army did. 3. To 2 *Mach: 8*
 new gratitude and thankfulness vn- 28
 friends, this is not to be neglected; *David* forgot not this; as you
 may read in 1 *Sam. 30. 26.* to the
 end of the chapter. Thus did *Scanderbeg*
 send of the spoiles of the Turkish
 army led by *Isaac Bassa* which
 came with *Amase Scanderbegs* Ne-
 phew with 5000 horse to subdue
Pyrrus. 4. Partie may not be omit- *Num: 31*
 ted, but that some part be for Gods
 service, as before hath beene noted,
 in the example of the Israelites: a-
 mong the Romanes to uphold their
 warres it was a custome for the Ge- *Cap: 19*
 nerals to bring into the publicke
 treasure of the spoiles, as d d *Furius*, *Liv: 30. 34.*
Belvius, *Minutius*, *Cato*, *Scipio*, *Æ-* 35.
lius Paulus, and others.
 Lastly, a General is to be wary
 and wise in dismissing of his Army,
 least he doe as King *Demetrius* did
 who procured hatred of his Fathers 1 *Mach. 38*
 forces. Of which one *Tryphon* tooke 39, 40. 55.
 occasion to lift vp young *Antiochus*
 against him, with whom against *De-*
metrius the foresaid dismissed forces
 tooke

262 The Bible-battells.

tooke part. A discontented Army set
 at liberty may doe very much mis-
 chiefe, as those of Israel did which
 were sent home by *Amaziah*; they
 fell vpon the Cities of Iudah, smote
 three thousand and carryed away
 much spoile. Therefore must
 there be speciall wisdom
 in this point, especially, if
 there be spied any such
Tryphon among
 them.

CHAP.



CHAP. XXXII.

*Of some things concerning
those that be vanquish-
ed, & how they should
demeane them-
selues.*



IT is an excellent
praise in such as be
put for the present
to the worse, not to
lose their wisedome
nor valour.

Their wisedome in flying must
teach them to watch advantages gi-
uen by the pursuer, to marke his, it
may

264 The Bible-battells.

may be, over hasty following, or disorder therein, or scattered companies or too suddenly, or vntimely turning to the spoile; or the slacke pursuie, giving them that fly leaue to breath, and to gather together, that by some of these advantages, they may make head vpon the pursuers; and so, perhaps turne the course of present losse and defeature, into an vnexpected victory over the Victoreers.

Their wisdom must also teach them, when they haue escaped by flight, seeming farre enough, yet then not to be secure and carelesse, as not yet out of danger of an hot pursuing enemy, who may follow them farther then they would imagine; as *Gideon* did the two Kings of *Midian*, *Zebah* and *Salmannah*, whom he followed to *Karkor*, where they and their host of fiftene thousand remained secure, which he vnterly discovered, and tooke the Kings Prisoners, who might haue escaped had they not beene over carelesse, not fearing any other pursuite of them.

Judg. 8.10.

them after the slaughter of *Oreb* and *Zeb*, and 120000 with them that drew sword.

As they may not lose their wits; to be as men amazed, distracted, and without vnderstanding; so may they not lose their valour, nor be daunted when they be taken, and fall into the Conquerours hands: Base dejection of spirit befitteth not a fouldier; the truly noble heart will not debase himselfe below his worth; drunken *Ben-hadad* foolishly proud in his prosperi-
 ty did slavishly in aduersity humble himselfe, in sending his servants clothed in sackcloth, with ropes about their heads in his name to begg life.
 King *Persus* being taken by *Paulus Emilius*, fell downe very basely on his face before him, held vp his hands and as one of a womanish heart with teares cryed forgiuenesse; ypon whom *Emilius* did looke with a sterne countenance, and tolde him, that he was a miserable man, indeed, and more worthy to be a Captiue, then a King, holding himselfe without glory in conquering so vnworthy

¹ Kings
20 16 31,
32.

266 The Bible-battells.

Warres of
the Iewes.

an Adversary, and one of no worth. *Iosephus* tooke a Romane Captaine belonging to *Vespasian*, and commanded both his hands to be struck off, and he sent so to the enemy: but the Captaine said to *Iosephus*, I beseech theemy Lord, let me lose but one; for which suite *Iosephus* and his souldiers laughed him to scorne, and judged him to be therefore no valiant man, nor of a haughty courage.

Q. *Curtius*,

The chiefe Commanders taken Prisoners should be of vnconquerable spirits, like King *Porus*, that would not acknowledge himselfe vanquished by Great *Alexander*, though he had lost the field, and almost wounded to death: Or like *Cato*, who being perswaded to submit to *Cæsar*, said, it was for the conquered and delinquent so to doe, but *Cato* had not behaved himselfe so in all his life as one ever either conquered or taken; Its recorded of *Francis* the first, that being taken Captiue by *Burbon*, yet he shewed such inbred maiesty in his countenance, speech, and behaviour, as made his very enemies honour him

no lesse, then, as if he had beene in the top of prosperity; such great courage and magnanimity of heart should be in a souldiers brest.

They may not lose their quiet patience, which is not a stupidity or senselesnesse of the present misery; but a willing constant bearing of the burthen: They may not poyson themselves as *Mithridates* did, nor like a cowardly *Saul*, (as *Iosephus* held him for that act) nor as his Armour-bearer) slay themselves; nor rage and swear, and curse, foaming out the filth of their furious natures, blaspheming heaven it selfe for the overthrow, as some haue done: Nor by quaffing downe the cups, and potts of strong drinke to make themselves senselesse of their calamity, nor as *Valence* the Emperour, flye vpon his religious and valiant General, one *Traian*, with base termes of cowardize; nor as *Israelites* murmur against God, and say, why hath the Lord smitten vs this day, before the *Philistims*? As if God had not just cause so to doe. Nor as *Cato*, foyled by

Cesar, to say that a great deale of mist was over the eye of divine providence. Impatience of losse should not make men guilty of such blasphemy. Christian souldiers should be religious, as before is shewed, and in their overthrow they haue need of it, to worke this royall vertue of patience, and to manifest other graces in their defeature and overthrow; For now religion requireth,

I. That they should acknowledge their overthrow to be the very hand of God; as the Scripture teacheth, as the Lords people haue acknowledged; as God himselfe said hee would doe; and did vnto them: They are not to ascribe their losse as the Syrians did to the hills; nor to the disadvantage of the place; nor to mans rash attempts or oversight, nor to this mans sloath, and negligence, nor anothers treachery, nor to their small number, nor to any secondary meanes whatsoever, which yet no doubt may all concurre therein; but vnto Gods hand vpon them. They may not with *Cesar* ascribe it to fortune

Amos 3. 6.
1 Sam: 2. 3.
Iud: 4. 2.
1 Sam: 4. 3.
Esay 41. 24.
Ier: 18. 17.
& 2. 7.
Lam: 2. 3.
1 Kings.
20. 23.

Bel, Gal.

tunc

The Bible-battells. 269

tune, nor to chance as the Philistims did, nor to destiny as the Stoicks, nor to Planets, as idle starr-gazers, nor to any power, but Gods from heaven. When *Xerxes* with his so huge an host was overthrowne, *Mardonius* the Persian his Generall ascribed it to Gods will, and said, what God would haue done, none was able to avert.

II. In acknowledging it to bee Gods hand, they must confesse it to be for sinne; For otherwise, God doth not afflict, nor grieve willingly any of the Children of men. Therefore said *Esay*, the Lord gaue Iacob to the spoile, and Israel to the robbers, because they had sinned against him. When *Valence* the wicked Emperour blamed *Traian* for the foyle, *Traian* was bolde to tell him, that it was his warring against God, in persecuting of good Christians that gaue his enemies the victory. God threatens overthrow in battell for sinne.

III. In confessing of it to be for sinne, religion teacheth them to humble themselves for their sinnes; to ac-

Lam: 3 22.

Num: 1. 44

43.

Esay 42 24

Nicepho Ec-
cle. Hist.

Deut: 28

2 Chron:

12. 6.

M 3

know-

270 The Bible-battells.

knowledge God to be righteous, as
did *Rehobam*, yea and as did the cru-
ell Canaanitish King, *Adonib zek*,
Jud. 1, 7 who said, that as he had done, God
had rewarded him.

Jud. 20: 23 The people of Israel vpon their
26. losses received, humbled themselues
with fasting, prayers, and teares, so
often as they had the foile: yea that
Ios. 7. 6, 7 most renowned worthy valiant *Iosua*,

when the Israelites were chased by
the men of *Ai*, (though the losse was
small, only thirty men slaine) yet he
tooke it to heart, fell to humbling of
himselue, to fasting and prayer for the
same, with the Elders of Israel, and
when he knew the sinne for which
God was offended, he found out the
party and rewarded him with death,
that had caused by his sinne; the death
of the slaine, and the Enemy to get
the victory. Thus should worthy
Generals doe; *Esay* reproveth it as

Esay 42: 25 an evill in the people, when the
strength of the battell was against
them, and they bearen, that they did
not lay it to heart. Alas for our times,
wherein too many mock at such hu-
miliations,

miliations, scorne with disdaine to be so cast downe, for the liues of men. They know not, that this is in them, great contempt of Gods displeasure: Its not so much the losse of men, which those Valiants bewailed, as for sinne, the cause of the defeate; for Gods abience from them in his anger, giving them into the power of the Enemy; for the Enemies pride and triumph over Gods people; for the dishonour which commeth to God therby: for these things, *Iosua* mourned, *David* wept, and other very valiant men lamented; and not onely for the death of the slaine. And yet in their sorrowes they neglected not to thinke of these as *David* did, even of his Enemy *Saul*, and his sons, with his faithfull friend *Jonathan*; being much grieved for the rejoycing of the Philistims, Gods Enemies when they should know thereof: This did he lay to heart; as we should the Enemies of God, his Church, and his people, glorying over vs, at this day, as if God had vtterly forsaken

2 Sam. 1.
11. 17-26.

vs.

M 4.

But

272 The Bible-battells.

Ios: 8.

1 Sam: 7: 3

Cap: 4: 10:
17

Cap: 7: 10

But there is hope, if we will seeke
Gods favour, cut off sinne, repent,
and be reformed ; for doe we not
reade, how after *Iosua's* humiliation,
God was with him in the victory;
and wee may find vpon the Israelites
true repentance, their deepe sorrow,
with abundance of teares, their put-
ting away of Idols ; and preparing of
their hearts to serve God ; after their
miserable overthrow, and the great
slaughter of the people ; when *Hoph-
ni* and *Phineas* were slaine, the Arke
taken, and 30000 put to the sword ;
how graciously did God looke vpon
them tooke Israels part, and thunde-
red with a great thunder vpon the
Philistims, and so discomfited them,
that from that time they came no
more into the Coasts of Israel.

Therefore to make a conclusion,
O *you valiant hearts, you truly valo-
rans, you sonnes of the worthy, you va-
danted spirits, yet religious, yet faith-
full, yet chaste yet just in your manli-
nesse, yet full of humanity, even to
the enemy, and truly respectfull of
your owne companions, yea, and
common*

common souldiers, fellowes in affliction doe well, bee reconciled to God. craue his aid and he being with you, goe forth with confidence, and prosper. Even so
Amen.

FINIS.

ERRATA.

Wich for *with* page 3, line 14. Then for *their* line 12. as for *is* pa: 18. l. 23. haue for *hate* pa: 27 li: 18. Munidians for *Nunitions* pa. 70 li. 7. Adde *men* pa: 75. li: 15. inf for *infinite*. seisme for *seisme* pa: 72. li: 7. armies for *armes* pa: 68. li: 2. Put out *And though* pa: 92. li. 15. you for *them* pa 92. li 28. Narminius for *Herminius* p: 128. l. 9. need for *heed* p: 142 l: 17. Put out *be* p: 158. l: 9. and *mer*. l 11. Adde *evill* p. 162. l. 15. hake for *lake* p. 194: l 20 holden for *halpen* p. 190. li: 4. ar for *as* p: 199. l. 24. Iaulia for *Is'sim* p. 203. l: 3. Adde for p. 204. l. 18 Put out *him* l. 8. One for *a* p. 230 l: 6 Salanus for *Salamis* p. 307. l: 12. Numida for *Mund* p. 104. l. 12.